

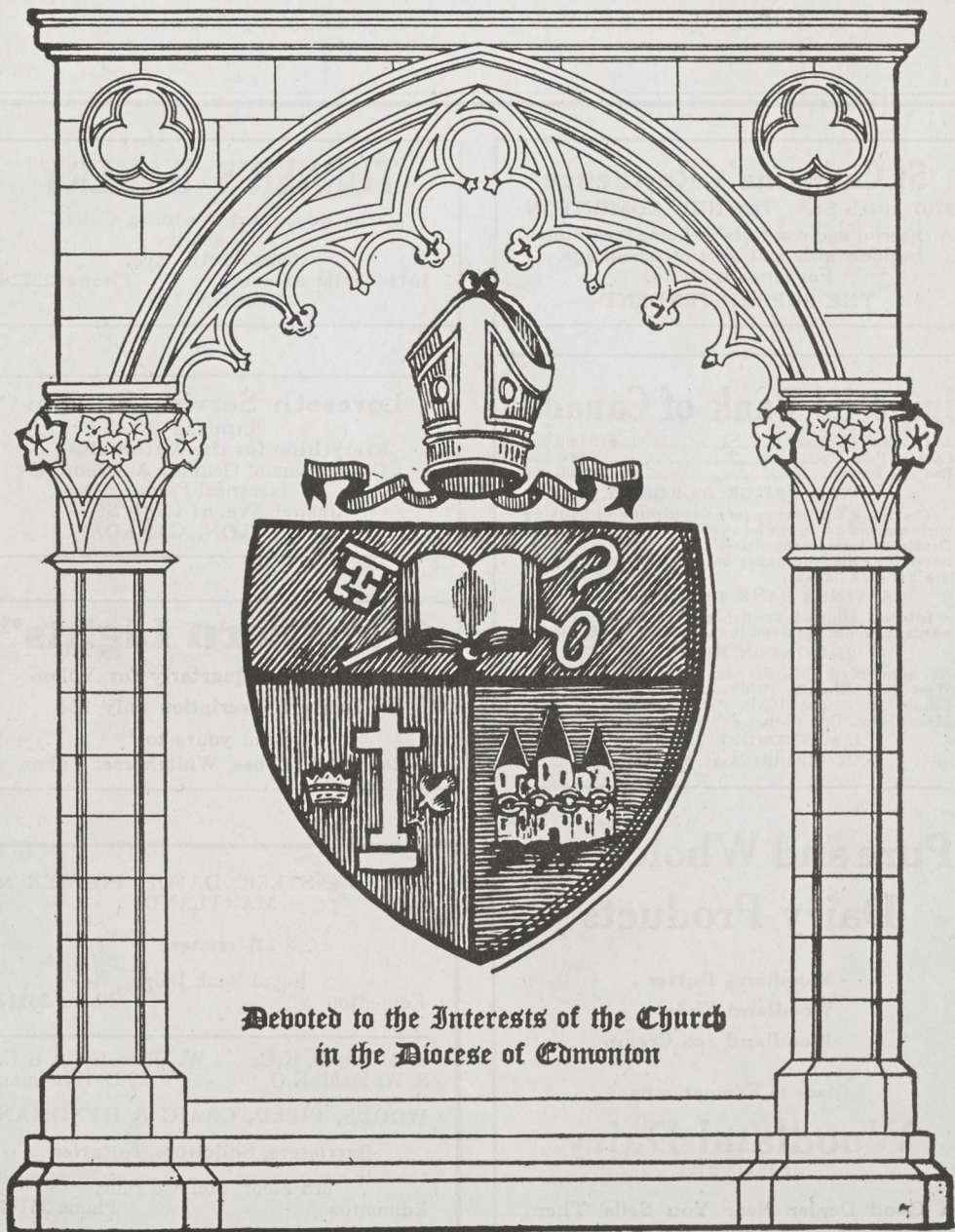
The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, JANUARY, 1940

No. 117



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Editorial

My Dear People:

The New Year of 1940 opens with a dawn that is dark and forbidding, with a world that is full of strife and anxiety and requires from all of us a strong faith in God and a trust that looks to Him for guidance and help in the perils that lie before us.

Events have happened in the past twelve months to show us that it is a struggle, not only for the safety and continuance of the British Empire but for Christianity against Paganism.

Therefore, it will require us all to take our part in prayer, and work to achieve the Victory that will protect our Religion, as well as the liberty that we enjoy under the protection of the British Flag. If we value our freedom of life and worship, then let us realize that the year 1940 is one in which there lies before us duties for each one of us to perform.

First, unceasing prayer must be made to God throughout this Diocese, at home as well as in church, that God will support us daily and hourly in our struggle to uphold the worship of God and the Religion of Christ, throughout the world.

Secondly, that our Church in this Diocese and Country must be supported so that Services, Worship and Sacraments may be maintained in spite of the probable loss of funds which England has so generously given for that purpose in the past. We must stand on our own feet and not allow the Church and its work to suffer.

Thirdly, we must work to support our Empire in its struggle to maintain what is right and just, and to overcome the cruelty and oppression that the forces of evil have brought upon the world.

This year calls each one of us to take our part in this great struggle for Right against Wrong and so I send to you this challenge to arise and to pray and to work, until with God's help we achieve victory, and the establishment of Peace and Goodwill amongst men.

I pray that God's blessing may be given to you all in your efforts to do His work, and accomplish His will, during 1940.

Yours sincerely,

ARTHUR EDMONTON, Bishop.

The Page Pulpit

BISHOP GRAY'S EPIPHANY MESSAGE

"He being dead yet speaketh," Hebrews II: 4.

The Editor of the Church Messenger feels that no better sermon could be preached on this page than the sermon of Bishop Gray's life and death. It is not possible to record here the facts of his life or the history of the Church during his episcopate. These we hope will be duly written into the record of the Church in Canada by those responsible. Our purpose is served if in mentioning the passing of our first Bishop we shall call to remembrance how much we owe to the man who was selected to guide the Church through a most difficult period.

If ever a man showed to the world "where Christ was born" it was Bishop Gray. The present writer owes his entrance into the ministry to the manly call of one who himself once admitted to his ordinands his own "bondage in Christ." During a conversation that still remains vivid he once quoted words from the order of the Consecration of Bishops which he said he kept ever before him: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring in the outcasts, seek the lost. Be so merciful that ye be not too remiss; so minister discipline, that you forget not mercy."

One of his last self-imposed tasks was the conducting of the retreat for his last group of ordinands. During the course of his addresses dealing with the pastoral and priestly offices of one called to the ministry, he gave utterance to words which remain as proof of the "Shining of the Star" in his own heart. "Slowly one by one I cast aside the earthly props of form and tradition and I cling with all my heart and soul to whatever brings me to the Master's side, to whatever helps me to feel his presence near." He could show others "where Christ was born" and he himself knew how to follow the Star.

Bishop Gray was a very humble man. He knew his limitations and freely admitted them but he also knew he had been "made a minister, according to the gift of the grace of God." He said, by his life, "Unto me, who am less than the least of all saints, is this grace given, that I should preach unsearchable riches of Christ." He was always conscious of his great commission and would never allow anything to detract from the essential and innate dignity and prestige the episcopal office commands in the hearts of others but he also knew that grace was given to him, as it is to all, not totally but "in measure" only.

But though he is dead he speaks yet and perhaps most eloquently as a man who "searched diligently for the Christ Child in the hearts of all and especially in the lives of the children—the boys who came under his care and his training. He used to remark that his coat of arms consisted of "an apple barrel rampant" and a strap as the "bar sinister"—sinister that is for the delinquent. But the countless young men today who owe their reputation to him know that his sternness hid an affectionate and just regard for boys on whom he desired to impress, not a mark but a pattern of a Boy Who was born in a manger. Every boy, he knew, had

within him somewhere that other Boy to Whom great gifts could be offered and it was his great concern they should be taught how to open those treasures and present those gifts.

It but remains to us, in this brief tribute, to say one other thing. Bishop Gray was not a scholar and not endowed with great business acumen or administrative genius. He had however something greater than either knowledge or genius. He was a wise man—wise in things of the spirit, wise in the ways of men and the way of God with men. He had spiritual wisdom, and of a generation which is passing, his greatest gift was that he showed forth to men in terms of the life of the West which they understood, the God whom he and they both worshipped: a gift of gold—to which he has now added by his years, frankincense and by his death, still in His service, the other gift of Myrrh; and now he has gone to his own Country by another way.

We have written sincerely and without sentimentality. We mourn his passing but we give thanks to God for the Light he shed—an epiphany of gladness.

Of him it can be said as we gently close a door yet not too tightly, lest it shut out the gleam entirely:—

"Holy is the true light, and passing wonderful, lending radiance to them that endured in the heat of the conflict; from Christ they inherit a home of unfading splendour, wherein they rejoice with gladness evermore."

BISHOP'S APPOINTMENTS

The Rev. Norman Burgomaster to the Parish of Tofield.

The Rev. C. E. F. Wolff to the Parish of Westlock with Barrhead.

The Rev. Canon G. McComas to be Rural Dean of Pembina.

The Bishop wishes to thank the clergy of the Diocese for their very kind gift of a magnificent flowering plant, on his birthday, and also a key container. He much appreciates the kind thought of those who sent these gifts to him and wishes to acknowledge his grateful thanks in "The Messenger."



Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

On the Editor's Table

FROM THE KING'S MESSAGE

"And I said to the man who stood at the gate: Give me a light, that I may tread safely into the unknown. And he replied: Go out into the darkness, and put your hand into the hand of God. That shall be to you better than light, and safer even than a known way."

FOR CLERGY WITH CARS

The present Archbishop of Canterbury was making an episcopal visitation in a certain village one day and found that his call coincided with the advent of a circus which had encamped on the village green and was in full swing. He paused to watch the circus going round and round and after a while remarked: "There goes the Church of England."

The clergy have a difficult task and we must look carefully to our methods and ourselves and see that we are not simply going round and round and round.

We are supposed to be "men of good report, full of the spirit and of wisdom." Our Stewardship must be efficient in the mysteries of ways and means and methods as well as the mysteries of grace and the sacraments.

FOR VESTRYMEN

The vestry meeting was over and the vicar was walking home with one of the members, a prominent business man. "Mr. _____, where do you park your business intelligence after office hours," asked the vicar. Pressed for an explanation of his question, he said, "Tonight we spent forty-five minutes on a financial matter which should have required not more than five minutes, and finally settled it very inadequately. It seems to me that a vestry meeting should be at least on the level of the business intelligence and experience of those who are members of it."

The Light Which Lightens Every Man

"It is the only Light to walk by. It will never go out. You can trust It through the midnight. It will Light you through the confusion and dangers of the present. And finally It will Light you home."
(DERWYN, Toronto.)

CONCERNING SERMONS

The "passed up word" was: "Cut it short,"
The "shake" was of the wrathful sort.
But wisely keeping from retort,
He "cut" his sermon into half—
Kept out the wheat—and gave them chaff.
And thus evolved—
The Sermonette.

The congregation grew in size;
All praised the preacher to the skies—
But wiser folk saw with surprise
That he who used to make them think
Began, by leaps and jumps, to think;
And thus evolved—
The preacherette.

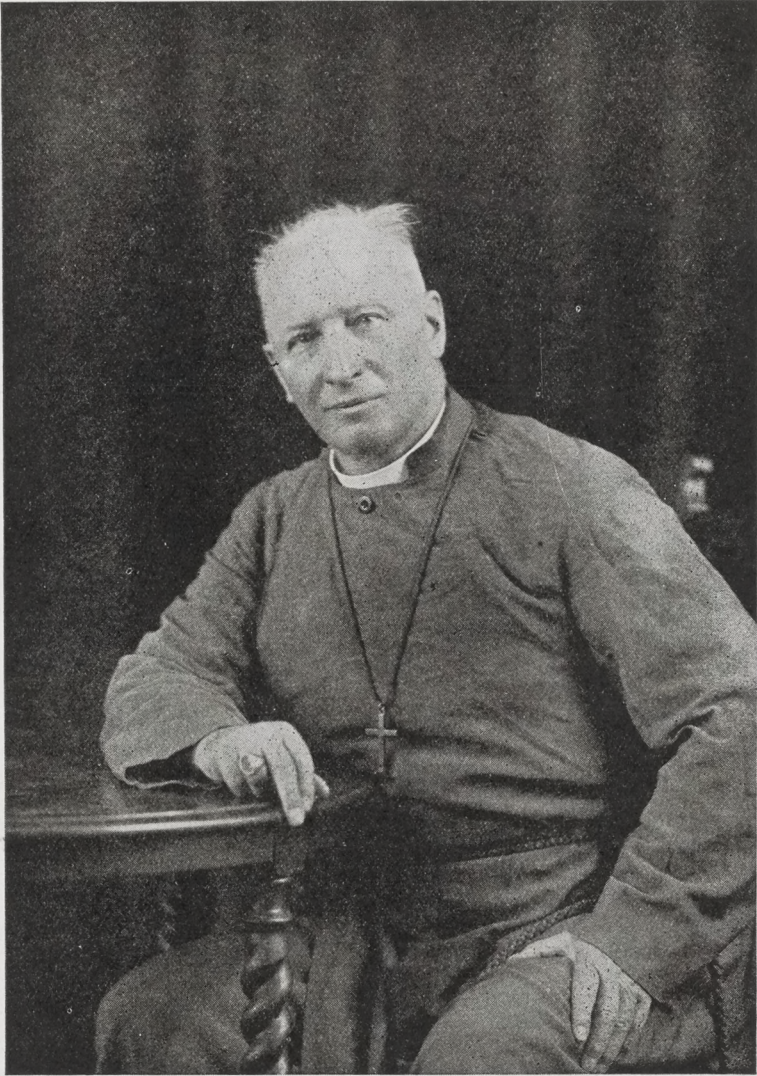
And so, while folks filled every pew,
The souls of saints no fatter grew;
For sermons short brought shorter view
Of faith and hope, and love, and peace,
Of Cross, and Crown, and sins release;
And so evolved—
The people-ette.

EDMONTON DIOCESAN BOARD W.A.

The Executive of the Diocesan Board extends New Year's greetings to W.A. members everywhere. In your homes and in W.A. groups may you be blest with Peace and Happiness. We were all grieved to hear of the passing of Bishop Gray on December 13th, at his home in England. Our prayers and sympathy are with Mrs. Gray and Frances at this time. A cable was sent to them from the W.A. and also a floral emblem in the form of the W.A. Cross. This we felt sure would be the wish of every W.A. member. A memorial service was held in All Saints' Cathedral on Friday, December 15th.

On Friday, January 26th, the Quarterly Board meeting will be held at St. Faith's. This was originally planned for Holy Trinity but had to be changed. Holy Communion will be celebrated at 10 a.m. followed by the business session.

On Friday evening, January 19th, a meeting of the Girls' Council will also be held at St. Faith's.



THE LATE RT. REV. H. A. GRAY, M.A., LL.D., D.D.

The Diocese has learned with deep sorrow of the passing of the first Bishop of Edmonton, the Right Rev. Henry Allen Gray, M.A., LL.D., D.D., at the age of 76. After serving as rector of Holy Trinity, Strathcona, and as rector of All Saints', Edmonton, Archdeacon Gray was elected at the Synod of January, 1914, as Bishop of the newly-formed diocese. He was consecrated on the Feast of the Annunciation of the Blessed Virgin Mary, 1914, and carried the heavy responsibility of episcopal oversight until his resignation on account of ill health in 1931. Since his retirement he had resided in England continuing to serve the Church in parishes in the Diocese of Norwich.

Memorial Service

On Friday, December 15th, a memorial service was held in All Saints' Cathedral at 2 p.m.

The service was conducted by the Rev. L. D.

Batchelor. Canon C. F. A. Clough read the lesson, which was taken from the 3rd chapter of the Book of Wisdom. The Lord Bishop of the diocese, the Right Rev. A. E. Burgett, in a brief address paid tribute to Bishop Gray and recalled the characteristics of his life and work. There were present a large number of church members and friends who were visibly moved by the simple service of remembrance. The service opened with the hymn, "Jesus Lives! Thy Terrors Now," and was followed by the opening sentences of the burial office. The choir chanted the twenty-third Psalm, which was followed by the lesson. The hymn, "For All the Saints," preceded the address and afterwards was sung, "Where the Light Forever Shineth." At the conclusion of prayers, Mr. V. Barford played the Funeral March (Chopin), the service being brought to a close by the singing of the "Nunc Dimittis."

Diocesan News

THE CHURCH

What is meant by the "Church?" Briefly the answer is this: The Church must be regarded in a twofold aspect. First it is a spiritual body. Secondly it is an External Corporation. In the former sense the Church is the one Mystical Body of Christ—"the blessed company of all faithful people" mentioned in the Communion service. Its members have received Baptism. They are nourished by the appointed means of grace, the Word of God, Confirmation, and the Sacraments. As individual members each has a specific responsible function in the Life of the Church which cannot be evaded. It is not and never has been a free institution. Membership carries responsibility.

Secondly, "the means of grace" are dispensed by properly ordained officers of the Church. By the year 100 A.D. the threefold ministry of Bishops, Priests and Deacons had become established and through the laying on of hands the continuity of this threefold ministry has been maintained down to the present day. The Church of England, which is a branch of the Church established by our Lord through the Apostles, has always had the threefold order and traces its history as far back as A.D. 314 when Bishops Eborious of York, Restitutes of London, and Adelphius of Caerleon attended the Council of Constantine at Arles in France, accompanied by a priest and a deacon.

The statement that the Anglican Church began in the reign of Henry VIII is a distortion of historical facts. We can be proud of the fact that we are members of the one Holy Catholic and Apostolic Church. We can also take pleasure in the record of history which shows that in the Common Law, in Magna Carta, in our Constitutional Monarchy, and in the preservation of the privileges and rights of the people the Church's influence has moulded the fabric of our Society along lines of Christianity.

Today it is the one institution fighting for the life of spiritual things and the preservation of spiritual values in a world wandering in a maze of materialism.

SILVER JUBILEE FUND

Previously acknowledged.....	\$639.67
Receipts:	
St. Stephen's.....	15.00
Wetaskiwin.....	5.00
E.D.B.W.A.: Mrs. Devlin.....	1.00
" St. Mark's W.A.....	3.50
" All Saints' W.A.....	25.00
" St. Mary's W.A.....	25.00
" Christ Church W.A.....	50.00
" Holy Trinity W.A.....	10.00
St. Mark's Sunday School.....	7.21
Total—January 3rd, 1940	\$781.38

TO THE CLERGY OF THE ANGLICAN CHURCH IN CANADA

"The Adjutant-General wishes me on his behalf to extend to all Clergy who have been giving their services in any way to the troops in their parish, or charge, or pastorate, his appreciation and thanks for the valuable help they have rendered in the present National task, and his Good Wishes for God's Blessing on their endeavours for the Coming Year.

G. A. WELLS,
Principal Chaplain."

SOCIAL SERVICE COUNCIL

The last meeting of this year was held December 12th at St. Catharine's Residence when much business was transacted and arrangements completed for filling a portion of the balance of appeals and for Christmas cheer to children as far as the limited funds at disposal of council would permit.

It is pathetic how large a number of our children through the Diocese have little or nothing to remind them of the Christmas season and much could be done, and should be done, if some of the more privileged parishes could be brought to realize the necessity. The response this year, except in one or two brilliant exceptions, has been again disappointing. The council must look to the clergy in those parishes of city and country that are more favorably situated, for the leadership towards a greater interest in this practical side of the church's work.

Over one hundred different shipments have, so far, gone out to needy families in country points, under the free movement offered by the railways, and a considerable number besides to city residents.

Very little of the work done would be possible without the ladies of the W.A. and this has become to be considered as a matter of course. The council, however, are very conscious of the unselfish devotion of time and labor. Also to be remembered are those few men who have been ever ready to give their time in packing up for shipment and the use of their cars for collections of donated goods and deliveries within the city.

May the New Year bring you joy and peace.

GOD'S GUIDANCE

I have a quiet place within
Where God's Voice, speaking day by day,
Reminds me of the many things
That I should do or think or say.

Sometimes His Voice is very still,
A gentle whisper on the air.
Unruly problems melt and go
And I am freed from every care.

Sometimes an Inner Pressure gives
Commands I question, doubt and fear.
There is no peace till I say "Yes."
And then I find that He is here.

Sometimes, His Wisdom flashes from
The pages of His Holy Word.
He makes the hidden meaning clear;
I learn the planning of my Lord.

If problems come or needs arise,
Prompt to the quiet place I go.
He tells me simple things to do
And makes me see and feel and know.

That all things in my daily life
Are known of Him and understood,
My part, to do what I am told,
And when I do, then life is good.

This is God's Answer for the world.
When nations seek Him day by day
God's Peace shall still the nation's strife
And joy shall come when men obey.

January 1st, 1940.

HETTIE SEWAL.

CANADIAN CHURCH UNION

The December meeting of Edmonton Chapter was held at St. Stephen's Church Monday 18th, preceded by Compline in the Lady Chapel.

After completion of regular business the members were favored with a clever and intensely interesting paper by the Countess de la Feld, a visitor in the city. The subject was "Church Unity" studied from some new angles and brought out a highly informative discussion.

The president suitably voiced the thanks of all present to the honored guest.

Mrs. Matthews served tea. Heartly thanks and season's greetings were voted to her and Father Matthews for another of these pleasant gatherings.

Rural Deanery of Edmonton

ALL SAINT'S PRO-CATHEDRAL

THE REV. L. D. BATCHELOR

The Boy Chorists Mothers' Association held the Annual Party on Friday, December 29th, for past and present choir boys. Thirty-one boys now in the choir and twenty-three "old boys" received invitations with their choir master, Mr. Vernon Barford and Mrs. Barford, Bishop Burgett and Rev. L. D. Batchelor and Mrs. Batchelor and Mr. Wm. Horrocks, as guests. A very merry party sat down to partake of a turkey dinner and about twenty mothers of the boys were present to help. This is the eighth annual Xmas party held since the formation of the Association in 1932. A very happy evening started with Sgt. Covell of R.C.M.P. giving his very entertaining conjuring tricks, and afterwards games and carol singing by the boys brought the evening to a close.

On Saturday, January 20th, the B.C.M.A. will hold a Military Whist in the Parish Hall at 8 p.m. Tickets can be had from the choir boys mothers or from Mr. Tims at All Saints' Cottage.

CHRIST CHURCH

THE REV. G. P. GOWER

The New Year

Courage—gallant, laughing, cheery courage. The most important need in the world today is courage. We must greet the unseen with a cheer. The "four horsemen" may go forth on their ghastly pilgrimage. They may even reach the borders of our own country. They may claim as the price of immunity our sons and our daughters. They may demand of us all we have. But nothing of their's shall daunt us. We shall meet it undaunted and unafraid.

Courage—Goodness. Courage is our armour but Goodness is the shield we throw around others. Sheer goodness counts. In times of difficulty and sin and sorrow men will put their trust in one who is known as faithful and true and upright.

These lead others to God. Great Heart's commission was to comfort Mr. Feeble Mind and Mr. Ready-to-Halt and Mr. Fearing.

In the days ahead let us have Courage and let us strive after Goodness.

* * * *

The Happy Season of Christmas came upon us almost like a thief in the night and it was here

before we knew what was happening. A very busy month and most unseasonable weather distracted our attention from its near approach. Then at the last moment a fall of snow and colder weather came to give us a white Christmas. The setting was perfect and with many of us—perhaps all of us wanting some diversion from the continuous commentary of war news we entered upon the happiest of Festivals. The Sunday Services were all well attended and the Midnight Communion on Christmas Eve saw a full church when over two hundred and fifty made their Christmas Communion. The King's broadcast message next morning lifted us to great heights and set the tone for the day. At the eleven o'clock service the church was packed for Family Worship and at the Midday Communion over a hundred were present. This year the Junior Choir took part in a Carol Service on Christmas Eve.

The attendance at Communion was the largest recorded, the total, for the octave, including the special services for city workers and the New Year's Eve Watchnight service, being 556.

We were very glad to have the Rev. Geo. Mackay with us to assist at the Christmas Eve Service. On the Sunday after Christmas the Rev. C. E. F. Wolff of Barrhead very kindly preached at the Morning Service giving us a New Year's Message from the words "Ye have not passed this way heretofore." We are grateful to our mission priests for the inspiration of their presence and cordially welcome them to Christ Church.

* * * *

The Rector desires to express his most grateful thanks for the generous Christmas offering. He also wishes to place on record his great appreciation of all the work done and services rendered by so many willing hands during the Festival.

* * * *

The year has drawn to a close. It is a pleasure to record that the financial position of the church is much stronger and that the appeal to the mission interest has met with excellent response. The Building Fund Committee report that \$4,550 has been raised during the year. We now have only \$1,500 to find. The Vestry have paid \$1,200 apportionment, thanks to substantial help of \$100 from the Guild and \$100 from the Sunday School. Social Service appeals have been generously met—nearly all organizations contributed money and clothing, the amount being \$216.

We have \$160 towards new Hymn Books, still requiring another \$150 which we hope to raise early in the new year.

These figures constitute a fine achievement and give us much encouragement for the future.

Let us go forward in faith.

ST. LUKE'S

THE REV. W. H. HATFIELD

St. Andrew's Day was the day set apart for the Corporate Communion of the W.A. This was celebrated at 10 a.m. with Rev. W. H. Hatfield officiating. During this service two new members were admitted, with the Members' Service and the blessing of the Badge. We are indeed pleased to see the younger members of the parish taking a keener interest in the work of the W.A. and would be pleased to welcome more. Our next meeting will be January 11th in the hall, 2.30.

We held our annual meeting of the W.A. during December, with a full attendance. Reports of the various officers were received and very satisfactory have been the results during the past year.

Issues at Stake

I. — GOD

By Rev. Ebenezer Scott, M.A., B.D.

Have we a right, in time of war, to pray for victory? This is a question which may be disturbing the tender conscience at the present moment, while the cynic may be rubbing his hands with glee as he looks on at the two armies of fighting men and the two armies of praying men on either side. Both sides cannot hope to win; neither side wants a defeat, or even a draw; and so the praying-match goes on along with the fighting.

But as long as prayer for victory is perfectly sincere, it is no less perfectly logical and right. We may well believe that there are many pious Germans today, Germans who have been nursed in the sweeter traditions of the old Germany, the Germany which we all loved, the Germany of the fairy tale and the Christmas Tree, the Germany of Heine and Mendelssohn and Beethoven and Mozart—who are praying without ceasing that their beloved Fatherland may be victorious over all its foes. Let us leave these simple souls while they pray. The truth is that if people are convinced that their cause is just, even if they are mistaken or have been deluded by others, it is not only their right, but their duty, to pray for victory. The reason of the situation demands it. If they believe in God at all, it is to God that they must make their ultimate appeal.

But in the present case, the very nature, the very being of God, are set at defiance by the worldly powers that have shaped the mentality of German people, perhaps even of the most pious and sincere. Mr. Chamberlain, in his broadcast to the British people, which will take its place among the historic utterances of our statesmen for all time, summed up the "evil things" against which we are fighting, as Bad Faith, Injustice, Oppression, Persecution. But these issues, and others akin to them, all stand out against a supreme issue, the one great issue of God.

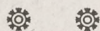
The unholy alliance between Nazism and Bolshevism has helped to make this issue plain. The cynic's gibe at the two rival praying teams in this instance loses all its point. The Bolshevik does not pray to God, for the simple reason that he does not believe that God exists. The Antichrist of Scripture has been outdone by the Anti-God of the Bolshevik creed.

Hitler's action in allying himself with a system against which he has been so long hurling the fiercest bolts of his wrath, both in speech and written word, does not find its deepest explanation in mere opportunism and the hope of military advantage. Nazism and Bolshevism, though superficially at opposite poles, have had a common foundation all the time. They are, each in its own way, substitutes for religion. The religious instinct in human nature must be satisfied in some sort. Men must have something to worship. They must even have some personal being to worship. As in ancient Rome, when it became impossible to believe in the pagan gods, the worship of gods was transferred to the Emperor, this Caesar-worship has its counterpart in the reverence paid to the memory of Lenin in Russia, and the superstitious belief in Hitler, which almost amounts to deification, in Germany. At all events, if Hitler in his own person does not exactly claim divine powers, he is the personification of the State. The State is the god of Nazidom. The Germany of the Kaisers took as its motto, "Ein Reich, ein Volk, ein Gott" ("one empire, one people, one God"). The third Reich has made a significant change, both in the words and in the order in which they stand,—"Ein Volk, ein Reich, ein Führer" ("one people, one Reich, one Führer"). God has been deleted altogether, and the topmost name in

the ascending scale is Hitler. The issue of Germany's destiny has been altered. The people have been lost in the State, and the State culminates in Hitler.

From this doctrine flow all those "evil things" which Mr. Chamberlain enumerated. Brute force and bad faith and injustice and oppression and persecution are all acceptable offerings to the idol which has been set up in the place of God.

The true God, the God of mercy and truth and righteousness and love and longsuffering, is still our hope and strength. Therefore will we not fear. Therefore will we fight in His holy cause, and therefore will we pray in the sure confidence of ultimate victory.



Comments Original and Otherwise

"Curate"

THE NEW M.S.C.C. GENERAL SECRETARY

Those who have had the opportunity of knowing Rev. L. A. Dixon since his appointment as M.S.C.C. Field Secretary, will I am sure welcome his election by the Board of Management as successor to Rev. Canon Gould, who served the Church so long and so faithfully as General Secretary. Of one thing I feel certain that Mr. Dixon will give to the service of his Church, the best that he has to give.

PASTORAL LETTER BY AMERICAN BISHOPS

From the Pastoral Letter just issued I quote as follows: "The tragedy is that even many Christians who profess to revere Christ, and even to worship Him, will not apply His teaching to their own lives, to their own business, to their own social and economic and political thinking and planning. They persist in abandoning Him at the door of the Church. Having shared in the Sacrament of His broken Body and Blood, they go out to crucify Him afresh in the streets by mocking and ignoring and contemptuously dismissing His teaching as remote, unpractical, and inapplicable to a modern world. They sing hymns and even profess to worship Him, and yet refuse to support Him in His mission to the sick in our hospitals, to our prisoners, the orphans in our shelters, the neglected on our farms, the poor on relief in our crowded city tenements, and will even say *"I do not believe in foreign missions."* The mission of Jesus Christ to redeem men in all the earth is not foreign nor alien to the will of God. He belongs to all men, and all men desperately need Him. Without Him we believe there is no world security, no world peace, no world brotherhood, no world salvation. It has been said repeatedly that a close race is on "between education and world catastrophe"; but we believe that the closer race will be between the Christianizing of the world and complete world collapse."

ELECTION OF A BISHOP

I notice in The Church Times report of the election of a Bishop for the diocese of Edinburgh that after the recitation of prayers and the calling of the roll, the electors adjourned to the Chapter House for informal discussion at which names were considered. The election

was then resumed in the Cathedral, and Dr. Danson was proposed by Canon Hay for the clergy, and the Right Hon. the Earl of Mar and Kellie for the laity, and unanimously elected. That is somewhat different from our practice in Canada.

HITLER PART GENIUS AND PART CRIMINAL

Gerhart H. Seger, former member of the German Reichstag, speaking recently in Montreal, described Hitler as a "cross between a genius and the most terrible criminal on earth". After an experience of six months in a concentration camp, he said that what he suffered was far worse than his 3½ years in the last war, and that what has been published in the newspapers about these German concentration camps was true, but that it was by no means the whole truth. He estimated that between 800,000 and 900,000 Germans had spent from six months to two years in these camps.

THE CHRISTIAN SPIRIT IN WAR TIME

Here is how Dr. Inge puts it. "The infamous Goebbels is broadcasting every kind of lies about us, and there will probably be some very dirty work by the Germans before the war is over. We must try to remember that we are Christians and gentlemen, and not blame the German nation, whose ears are hermetically sealed against the truth, and who in spite of all overwhelmed our Prime Minister with gratitude at Munich."

GIPSY SMITH INVITED TO NEW YORK CATHEDRAL

Gipsy Smith, now in his 80th year, has been holding evangelistic Services in the city of New York, under the auspices of the Greater New York Federation of Churches. He was invited by Bishop Manning to hold his final Service in the Cathedral of St. John the Divine. The newspapers report that the building was crowded, many people being able to get only standing room. Four of the ministers assisting the evangelist were seated in the chancel at the request of the Bishop who presided.

It is reported that after spending some further time in the United States Gipsy Smith is coming to Canada.

THE NEW BISHOP OF LONDON ENTHRONED

When the Right Rev. Geoffrey Francis Fisher, Bishop of Chester, was enthroned in St. Paul's Cathedral as Bishop of London, the Archbishop of Thyateira and others from the Orthodox Church had seats in the sanctuary and the Bishop's wife and six sons were seated in the gallery, two of the latter wearing khaki. In his address the new bishop stated that he was succeeding a man who had "A unique combination of personal charm and burning love and faith." He claimed an advantage however in that he was bringing to Fulham "A Bishop of London's wife", what it had not had for many years past.

EXECUTIVE COUNCIL AT WINNIPEG

One whole morning was given up to the consideration of the Canon governing the Pension Fund. The matter that caused most discussion was the suggestion that the Unassisted dioceses was the suggestion that the Unassisted dioceses should surrender their interest in the General Synod Pension Fund for the benefit of the Assisted dioceses. There was difference of opinion as to the exact terms under which the money was originally subscribed, and as to whether the General Synod had the power to say how this capital should be used. Legal opinion is, I understand, to be obtained on the question, but whatever may be the legality of the matter, anything like arbitrary action by the General Synod would have a very unfortunate effect on any future effort to raise money for general Church purposes.

HE HATES THE SECTS

"Our new rector is an able man but very truculent and self-opinionated. He hates the Sects, and has so many pet anathemas, that there does not seem to be much time for anything else. He never seems to get round to preaching Christianity. The music is excellent and the Service very dignified."

That is an extract from a letter recently received from an earnest devout churchwoman, who is entirely lacking in party spirit of any kind. She did not wish her family to be forced to listen to that sort of thing Sunday after Sunday, and so decided to form another parish connection. I would like to send this rector a copy of the broadcast of the Roman priest referred to in another item.

GOOD ADVICE FROM A ROMAN PRIEST

I have received recently a copy of a broadcast address by Very Rev. Paul James Francis, from the Mount of Atonement, New York. From it I quote as follows:

"At the time of war, political parties sink their differences and stand together for the common interests of the nation. Now that Christendom is threatened, let us Christians bury as far as we can these divisions of the past, and forgetting our creedal differences, *get together in Christian fellowship as members one of another, in the mystical Body of Christ.*

It may be impossible for us all at once to see eye to eye as to the fundamental principles of our religion, but we should be able, in spite of these denominational differences, to stand shoulder to shoulder, fighting the militant hosts of Anti-Christ."

Even though we cannot become one in Faith overnight, we should at least try to obey the New Commandment of our Divine Head, which was expressed by St. John, the beloved disciple, in his constant exhortations to the Christians of Ephesus, "*My little children love one another.*"

To me at least this is a new line of appeal coming from a priest of the Church of Rome. Should any action be taken in keeping with the spirit of this appeal I am sure it will meet with a sympathetic response on the part of the other religious communions.

MINISTER OF AGRICULTURE GIVES GOOD ADVICE

Mr. Gardiner, Dominion Minister of Agriculture, speaking recently in Winnipeg gave the farmers good advice when he urged that they should not spend all their money on giving John and Annie a college education, buying more land and more machinery.

"A debt clear, average half section of land anywhere in Manitoba, Saskatchewan or Alberta," said Mr. Gardiner, "secures a better living for any one having it than most jobs that are picked up around our towns and cities."

"Give the old farm a chance. Clear it of debt and get reasonable equipment and good live stock on it."

Mr. Gardiner was of course speaking in a general way and no minister of agriculture ever said a more sensible thing.

ATTACKING CHRISTIANITY

In a speech recently made in Toronto Lord Tweedsmuir said something that thoughtful people should think over. He declared that this was a war not only between law and naked force, not only between civilization and savagery, and then he added:

"Our enemies are attacking more than the system of Christian morals on which our civilization is founded. They are attacking Christianity itself, and they are succeeding. Thirty years ago Europe was nominally a Christian country. It is no longer so today. In Europe, as in the days before the Emperor Constantine, Christianity is in a minority. It is no mere phrase of rhetoric to say that we are witnessing a conflict between Christ and anti-Christ."

Later on in the same speech he said:

"We who are nominally Christians have in recent years been growing very cold in our faith. I believe that the challenge with which we are faced may restore to us that manly humility in the presence of the Unseen which alone gives power. It may bring us back to God. In that case our victory will be assured. The Church of Christ is an anvil which has worn out many hammers. Our opponents may boast of their strength, but they do not realize what they have challenged."

MISSIONARY STIPENDS

At the last meeting of the Board of Management attention was called to the fact that there was considerable variation in the stipends paid in the several dioceses receiving M.S.C.C. grants, and a resolution was unanimously adopted, fixing maximum stipends at \$1200 a year. That unquestionably was a step in the right direction. But there are several other expenditures of money received from outside sources, regarding which there should be some kind of understanding, looking toward uniformity of action. Some day I may have more to say on this matter.

WHITE SETTLERS OR INDIANS

From time to time I hear the statement made that if the Church in Canada ever finds itself unable to finance the work both among the White Settlers and the Indians, that the work among the Indians and the Eskimo should at once be discontinued. Our first duty we are told is toward our own people. At first sight that sounds quite a plausible argument, but before accepting it, let us keep two things in mind. One is that we are not faced with that question. The Church in Canada is abundantly able to support the work among the settlers, and also among the Indians and Eskimo. It is not a question of ability. It is a question of willingness. The other thing is, that before accepting the line if reasoning outlined above we should follow it to its logical conclusion. If the claims of the settlers must take priority over the claims of the Indians, then the claims of the diocese must be given priority over all outside claims, and the claims of the parish must have precedence over the diocese, and lastly it becomes the duty of the individual to provide for all his personal and family needs, and only if he has then anything left over to make a contribution for the work of his Church. But that sort of attitude is just plain selfishness.

From an article in *The Living Church* I quote the following. It is worth reading in this connection. "A parish that exists for itself is a doomed one. Parishes that meet their missionary obligations, and encourage their people to go beyond what is expected of them, have no difficulty in meeting local needs. That is a demonstrable truth, and yet there are scores of clergymen, and vestrymen, who have so little interest in the Church that lies beyond their parochial borders, that they might just as well be closed down for all the good they do in the propagation of the Gospel beyond their immediate neighbourhoods.

When the disease of "parochialism" spreads, it becomes "diocesanism". The malady thrives of course because the bishop of the diocese where it prevails, is simply a rector whose "promotion" has widened his vision to take in the area of a diocese, and who does not realize that he is a bishop of the Catholic Church, rather than a particular diocese. As there are rectors who have refused to permit their vestries to give outside the parish until the money is in sight for every item in the parochial budget, so too there are bishops who pare down the financial obligation their dioceses should assume to sup-

port the general work of the Church, until every diocesan need has been cared for."

FLOWERS AT FUNERALS

The other day I received the following letter. "Instead of adding a few flowers to the quantities which were sent to Mr. — funeral, we are making a small contribution for the poor in the parish as a tribute to his memory."

In my judgment a most sensible thing to do. The present-day custom of sending flowers to funerals, and the expectation that every recipient of a wedding invitation shall respond with a wedding present, are both customs that call for serious revision. In the latter case the presents as a rule serve a useful purpose, while on the other hand, the flowers are only carted out to the cemetery to wither.

THEY DON'T LIKE IT

Dr. Frederick Norwood, for many years minister of the City Temple, has vastly annoyed American isolationists by reproaching the United States in a sermon in New York for its effort "to cover yourselves with sleek neutrality while we shed our blood."

OUR CAUSE NOW AND HEREFTER

Lord Halifax in recent broadcast address said: "We are fighting in defence of freedom; we are fighting for peace; we are meeting the challenge to our own security and that of others; we are fighting against the substitution of brute force for law as an arbiter between nations; against the violation of the sanctity of treaties and disregard of the pledged word." And he added later on in that address: "We are determined, as far as it is humanly possible, to see to it that Europe shall not again be subjected to a repetition of this tragedy."

SLEPT UNDER THE BED

English papers continue to publish stories about the children evacuated from London and other industrial centres into the country on account of the threatened air raids. One hostess relates the following incident.

"On the first night, just after supper, I looked everywhere for the kiddies to put them to bed. After a long search I eventually found them asleep under the bed. On being awakened they explained that they always slept under their parent's bed in London."

ARCHBISHOP CALLS FOR PENITENCE

In a wartime message to his diocese, the Archbishop of York recently said, "We shall be resolute and confident, not because we are righteous, but because our cause is just. And we must be very careful in our prayers to be real Christians, praying not that our desires and hopes may be fulfilled but that God's will may be done. War brings terrible temptations to bitterness and hatred. If we yield to this, even our victory would fail to secure justice and freedom." In closing the message he called on the British Christians to "take our part in the conflict in a spirit of penitence."

(Continued on page 8)

M. S. C. C.

The Translators. . . .

*"I will lead them in paths
that they have not known."*

In an issue of The M.S.C.C. "Mission World", January 1914, we read "Fort McPherson, July 8th, 1912—An unprecedented number of Eskimos, also Indians and some few White men were assembled here to meet Bishop Stringer and Archdeacon and Mrs. Lucas, who arrived on the H. B. Co's steamer on July 9th, 1912.

"From the 9th to the 16th (July) seemed to be one continuous succession of Services, of baptisms and marriages, confirmations and communions.

"A chosen half dozen men and their wives were confirmed by Bishop Stringer, **these are the first among our Eskimos to receive the rite.** They afterwards partook of their first Communion.

"The new translation work which this involved has been done entirely by Mr. Whittaker whose interest and enthusiasm is very much alive, to give the Eskimo the complete Church Service together with the Word of God."

—W. H. Fry.

This seems a specially appropriate and interesting bit of news from a long past date—in view of the wonderful development of Christian life in this area so vividly described by the Primate after he had fulfilled a promise to the Bishop of the Arctic to visit Aklavik for the Consecration of All Saints' Cathedral there on St. Peter's Day, June, 1939:

"Of all I saw and did, only a few of my impressions can be given at this time . . . Words cannot adequately describe what one found in the Arctic Church gathered up in the great Services in their Cathedral, and owing to the limits of accommodation, attended on separate occasions by Eskimo, Indian, and English-speaking people.

"In particular, I think of the Consecration Service; the beauty of the Church, built almost entirely by native hands; exquisite windows of stained glass, and other fittings lavishly provided by loving hearts in England and elsewhere; the orderly and well-trained Services of the vested brown-faced choir; and the duties reverently carried out by other officials. One's heart swelled with confidence and rejoicing in it all, as the great Consecration Offices were carried out—Gifts of money and furs brought in by native people in order to clear off the last indebtedness, so that the Consecration might be assured—Justice cannot be done to all these things in any description we can give. . . .

"Living influences seemed almost visibly present, so deeply were they written in the devotion, the reverent demeanour, the swelling praises, and in the real beauty of holiness in these fellow Church people, whose forefathers were pagans not so long ago.

"To me it has been overpowering, as an experience of the winning power of the love of God, and of the determined and heroic achievements of His servants who, through long and lonely years, step by step, have wrought the miracle that one gazes upon with thankfulness today."

Appropriate also is the following from the same source in the same year—1914:

"Our clubs and Missionary groups will no doubt suffer the general appalled and breathless shock that has come to all Christian people, with the realization that our Empire is at war. The all-absorbing presence of so mighty an influence is bound to have a paralyzing effect upon our work.

"All possible enthusiasm and effort will be called forth and concentrated upon the advance of our forces, and the supplies, and activities of various kinds by which their comfort and necessities may be sustained.

"Upon all minds must fall the tension and strain of watching and waiting for news from the front, with all the tremendous issues that are at stake for our own beloved Empire and her God-given mission to the world.

"We must expect that the plans and operations of the Church will for the time be seriously hindered, with all other great undertakings for the uplift of mankind, and the blessing and enriching of the world. We know that 'David could not build a house unto the name of the Lord for the wars that were about him.' (I. Kings 5: 3)

"Let us pray very earnestly in these days for the Church of God at home and abroad, Psalm 91: 11, St. Matthew 26: 53, II. Kings 6: 17.

"Among all the glorious possessions of our favoured race, none are more precious than those little companies of Christian people which we have been enabled to gather here and there in the world out of the darkness of non-Christian lands—to become a part of that 'house of God not made with hands—whose foundation is Christ.'

"In this time of storm and turmoil, let us strive 'to be found faithful' and guard that which has been committed unto us; not allowing the obligations of fervent patriotism to press aside our loyalty and obedience to the mighty Captain of our Salvation Who alone can make all things work together for good, and for the bringing in of His Eternal Kingdom of Righteousness and Peace."

—From 'The M.S.C.C. Mission World', 1914.



Maritime Notes

An unusual event—the designation of a church as a memorial to a priest of the diocese—took place in Fredericton when the Bishop unveiled a tablet in Riverside Church setting the building apart as the diocesan memorial to Canon Allan William Smithers, the Canon Missionary of Fredericton for many years.

A set of Vestry minute books of 2000 pages going back to the year 1791 is a rare thing. At the Archdeaconry Conference of St. John, N.B., the rector of Old Trinity read a paper based upon his study of these priceless documents.

Some boys who attended a Vocational Conference at St. Luke's Church, St. John, last year decided to offer themselves for the Sacred Ministry and were accepted. This year another conference of the same kind was held.

Concerning The Church's Witness In This Time of War

Resolution of Executive Council of General Synod, The Church of England in Canada
Winnipeg, November 23rd, 1939.

"And there shall be . . . upon the Earth distress of nations, with perplexity . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—St. Luke 21.

That this Executive Council of the Church of England in Canada, meeting at a time which, both for Church and Nation, must be regarded as a 'Day of God', is deeply concerned for the true and faithful witness of the Church in the face of the present world situation.

Because 'the times are evil' the Council is impressed with the need for the Church to 'buy up the opportunity' (Ephesians 5: 16), and is conscious of her responsibility to rise up to her high calling as the representative of a Divine Order in a world of conflict and chaos.

Corporately and through her members personally, the Church's first concern should be the examination of the character of her own life and witness, that she may discover the nature and extent of her own short-coming. Then she should seek the renewal of a right spirit within herself, that before the distracted nations of the world she may boldly and effectually proclaim that divine purpose which is 'the Kingdom of God and His Righteousness'. Only in this way can she be true to her Lord and Master, to herself, and to humanity which so sorely needs the Gospel of Redeeming Love.



Comments Original and Otherwise

(Continued from page 6)

A FEDERAL UNION IN EUROPE

The Archbishop of York in a broadcast address said, "If at the end of the war we are in a position to influence the new settlement, we must be prepared to choose between the two principles—national sovereignty and collective security."

"I hope that the peace congress will itself be a congress which includes the neutral nations as well as the Germans, the Czechs, and the Poles, and will continue its work over an indefinite period so that the habit of referring points of difference to it may take root."

"Then when, having pacified Europe, it suggests a scheme for its federal union, the nations may have developed an outlook which will enable them both to accept and to operate that scheme."

Dr. Nicholas Murray Butler, president of Columbia University, New York, has expressed the view that some sort of world federation is our only hope against dictators.

And Sir Norman Angell, writing in The Spectator (London), also advocates this same idea of world federation, and says that we should begin now to build up a federal union with France, which would be extended to other nations willing to join with us. Such a federation he thinks must provide for the defence of each member by the collective power of the whole world.

Mr. Duff Cooper who has lately been lecturing in Canada has expressed the opinion that

The Council therefore makes the following practical recommendations, as being specially pertinent at the present time;

1. A faithful use in all parishes of the approaching Advent Season. . . .
2. A Call for special re-dedication of the Church and her members to the cause of Christ the King and the purposes of the Kingdom of God.
3. An appeal for daily prayer and Bible reading in every household, in the hope of restoring family prayer and religions in the home.
4. Open Churches, with frequent Services and opportunities for worship and intercession.
5. Rather than retrenchment or any religious 'moratorium', an intensified effort to arouse and carry forward a new crusade of evangelistic and missionary endeavour.
6. Preparedness for the task of spiritual, moral and social reconstruction after the war, seeking the Peace which is the fruit of Righteousness.



after the war the peoples of Europe would be willing to enter into some sort of society of nations. The nations, he said, must be willing to sacrifice some of their own sovereignty and submit to the decisions of an international body as peoples within a nation submit to a court of law.

And Lord Halifax who may be England's next Prime Minister has expressed the opinion that some modification of the sovereign powers of the various States might be necessary to save the world from a repetition of the present tragedy.

THEY WASHED THEIR HANDS OF EUROPE

Bishop Oldham of Albany writing in The Living Church about his country's attitude toward the war says, "Too long have we followed a policy of selfish isolation, and we are suffering from that today. After the war, in effect we washed our hands of Europe and its troubles, and so let the world down. Had we put one tithe of effort into securing the peace that we did into winning the war, the result today would be another story. We are now learning by bitter experience that we are our brother's keeper, and that we cannot, like the Priest and the Levite, pass by on the other side, ignoring suffering humanity."

(Continued on page 9)

ARE YOU interested in increasing the circulation and usefulness of this paper?
Write the Editor, 604 Jarvis St., Toronto.

"THE ACCEPTABLE YEAR"

By E. A. Taylor

"The Spirit of the Lord is upon Me,

He hath anointed Me. . . .

To preach the acceptable year of the Lord."

So spake the Man of Nazareth, announcing His mission to the people He had been brought up among; and they rejected Him and the message.

It is over nineteen centuries since then, and not one of these nearly two thousand years could we call the "acceptable year" of the Lord, a year with its every day marked by good and unstained by evil.

In the over three hundred years of Canadian history there are several days we might note as acceptable to the Lord of Love; one is that day in May, 1803, when slavery was declared "inconsistent with the laws of Canada". Another was certainly that Christmas Eve, 1814, when the Peace of Ghent was signed, signed so sincerely, by the representatives of Great Britain (and Canada) and the United States, that we still proudly point to our nearing a century and a quarter of unbroken peace, and ask what other countries, once warring like us and our big neighbour, can now boast of "four thousand miles of a boundary line, with never a fort or gun to guard". Yet that peace was condemned by statesmen as a makeshift thing, that would break down at the first strain upon it. It was not a statesman's peace, but a peace made by two peoples who meant to keep it. So that day certainly would be acceptable; but as during a considerable part of 1814 Canada was fighting most energetically with her nearest neighbour, we can hardly call all that year an "acceptable year of our Lord".

Who knows when we will attain to this white year of God, the year when we shall really be sincere in our wish for a world peace? When we shall learn first to live "in love and charity with our neighbours" in our own land, Labour and Capital clasping hands in brotherhood; for then and, I think, then only, will God be able to answer our prayers for peace, and give us the grace and wisdom that will enable us, in every land, to put away that corroding distrust of our neighbour-nations. And we can only feel a trust in our neighbour-nation's pledge for peace when we know our pledge is honest.

The cave-man was at open war with the man in the next cave, but very slowly we learned to live in peace in larger and larger communities; today Canada is one of the confederation of British nations between whom war is unthinkable, yet in Canada herself there is not the spirit of peace. We may feel brotherhood with the small houses on our street, and with our fellow members in some little church, ready to help in their need, grieve in their sorrows, rejoice in their joy; but too often we think and even speak in terms of class war against the men in our own town who live on the streets of large houses.

Still we cannot count the ages it took to educate man even to tolerate his nearest neighbours, so we may hope that it will not be so long before each nation learns brotherhood with all within its bounds, and then, quickly,

it will not be so hard to "love our enemies", those who are in outside lands.

A few days ago we kept the first of the Christmas feasts, the day commemorating the great Birth; today, our present New Year's Day, we remember the day of Christ's naming, "Thou shalt call His name JESUS, for He shall save His people from their sins". On January 6th, the old English Twelfth Night, we remember the coming of those truly wise men to worship at the feet of the Lord of Peace.

At Christmas in a thousand churches we sang:

"Sore with the woes of sin and strife

This world has suffered long,

Beneath that angel-strain have rolled

Two thousand years of wrong.

For man at war with man hears not

The words of peace they bring,

'O hush your noise, ye men of strife,

And hear God's angels sing'.

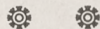
For lo, the days are hastening on,

By prophet-bards foretold,

When swift the ever-circling years

Bring round the year of gold."

"The acceptable year of the Lord."



Comments Original and Otherwise

(Continued from page 8)

A SPLENDID FAREWELL

I have lately been reading the life of that eminent physician, splendid Christian and most lovable man, Sir William Osler. In his farewell address when leaving Baltimore he said:

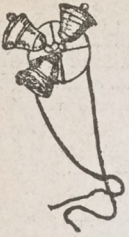
"It may be that in the hurry and bustle of life I have given offence to some. Who can avoid it? Unwittingly I may have shot an arrow o'er the house and hurt a brother—if so, I am sorry and ask his pardon. So far as I can read my heart I leave you in charity with all. I have striven with none. Not as Walter Savage Landon said because "None was worth the strife," but because I have a deep conviction of the hatefulness of strife, of its uselessness, of its disastrous effects, and a still deeper conviction of the blessings that come with unity, peace, and concord. And I would give to each of you, my brothers—you who hear me now and who elsewhere may read my words—a single word as my parting commandment: "It is not hidden from thee, neither is it far off. It is not in heaven that thou shouldst say, Who shall go up to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who will go over the sea for us and bring it unto us that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it—**Charity.**"

The Supplies Department carries all the newest books on Theology. The shipments from England are arriving fairly regularly. Order early for Lent.

G. B. R. E.

604 Jarvis St.

Toronto



JANUARY

1. Circumcision of Our Lord.
6. Epiphany of Our Lord.
7. FIRST SUNDAY AFTER EPIPHANY.
13. Hiliary, Bishop of Poitiers, and Confessor, about 368.
14. SECOND SUNDAY AFTER EPIPHANY.
21. SEPTUAGESIMA.
Agnes, Roman Virgin and Martyr, 304.
22. Vincent, Spanish Deacon and Martyr, 304.
25. Conversion of St. Paul.
26. Polycarp, Bishop of Smyrna, Martyr, 155.
27. John Chrysostom, Bishop of Constantinople, Doctor, 407.
28. QUINQUAGESIMA.

"Music in the Village Church", by Stuart M. Morgan. 104 pages, paper, 60 cents. S.P.C.K., Canadian Agents, 604 Jarvis St., Toronto.

"Music in the Village Church" apparently contains very little that has not already been said in lectures, pamphlets, articles and such-like. All these "helps" really boil down to the need of common sense, which is perhaps the most uncommon thing in the world. The author is also somewhat illogical. He starts off by saying on page 7 that the Communion Service is the chief Service of the day, and that it is rarely possible to have two Communion Services, also that it is a rare thing to find a time when folks can come more than once in the morning; and then he goes on to give quite elaborate directions for the preparation of Morning and Evening Prayer.

Chapter V is really a complete condemnation of the Anglican Chant (although the author doesn't say so in so many words); but he omits to say that plainsong will solve every one of the difficulties in pointing, at which he has previously poked so much fun. He suggests simplicity and upholds intoning, whereas the use of the spoken voice in many parts of the liturgy is desirable and would go far to remove the stigma of formalism. If the music is in the hands of a competent director good results may be looked for without any doubt, but if the director is incompetent the reading of this book, or 25 others will not make any appreciable difference.

HEALEY WILLAN.



If thou continuest to take delight in idle argumentation thou mayest be qualified to combat with the sophists, but never know how to love with men.—Socrates.

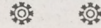
GOD IS MY STRENGTH

God is my strength—He underlies my life,
My soul, though mine, lies passive in His Hand;
God talks with me and gives me peace in strife,
And in His light I walk and understand.
God is my friend, He shapes and moulds my will;
God, my physician, probes and cleans my wrong;
God brings me harmony and, small and still,
His voice attunes me to the heavenly song.
God is my strength—beneath the changing years,
He lives and moves and breathes into my breath;

His thoughts are wings and, high above all fears,
They bear me to the golden gates of death.

—FREDERICK GEORGE SCOTT.

Quebec, August 23rd, 1939.



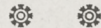
COMMENDATION CARD

For Anglicans in Active Service Forces

This card, in needed quantities, is obtainable from Diocesan Offices. A supply has been sent to each Bishop, so that through his office, or from some officer appointed by him, the cards may be secured by all parish clergy or by Active Service Chaplains when appointed. Write to your Bishop or your Diocesan Office.

The Council for Social Service is glad to have been able to offer a free supply of these cards. The distribution, as required, is in the hands of diocesan authorities.

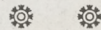
The card, suitable to be carried in the pay-book or pocket of officers, men or nurses, is a simple commendation from the parish clergyman to the pastoral care of any Anglican padre or nearby rector whether in Canada, England or in any theatre of war. In cases of those men already on service and out of reach of the parish priest, padres, it is hoped, will offer a card.



ANGELS

All God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with glory and the calm
Of having looked upon the front of God.

—Lowell.



S. Raphael Book of Prayers for the Sick.

S.P.C.K., Canadian Agents, Church Book Room, 604 Jarvis St., Toronto. 38 pages.
Price, paper. 15c.

This is a small book of devotions compiled by the Guild of S. Raphael for the use of those "who pray for the sick and desire guidance, whether in their private prayers or in corporate intercessions".

It is divided into four sections. The first is a preparation for intercession, and might be used at any time with profit as an introduction to our prayers. The next two sections are made up of prayers on behalf of the sick and those who minister to them. Then follows a form to be used for the anointing of the sick and for the laying on of hands.



One Communion and Fellowship

January 1940

"To Thee we come, O Gracious
Lord,
The new born year to
bless;
Defend our land from pesti-
lence;
Give peace and plenteousness.

"Forgive this nation's many sins;
The growth of vice restrain;
And help us all with sin to strive,
And crowns of life to gain.

"O Father, let Thy watchful eye
Still look on us in love,
So we may praise Thee year by year,
With angel-hosts above."

—From the Latin,
No. 89 in Church Hymn Book.

"O Lord, we beseech Thee, mercifully hear
our prayers, and spare all those who confess
their sins unto Thee, that they, whose con-
sciences by sin are accused, by Thy merci-
ful pardon may be absolved; through Christ
our Lord. Amen.

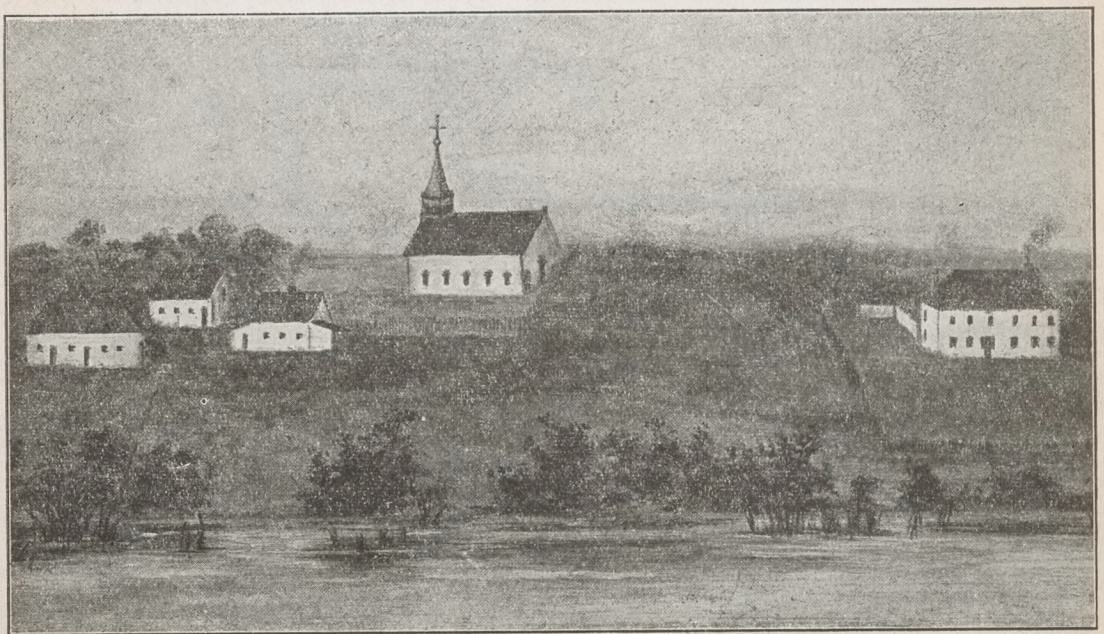
—Prayer Book.

We wish all our readers a Happy New Year,
a new year of peace. The old year, just ended,

was stained with our sins, and blotched with
our mistakes. Then our world has broken into
war, and the whole is suffering. Christ of Gali-
lee, Good Shepherd of Thy sheep, save us all
from the wolves of war; save us from the long-
ings for revenge that knows no rein even when
we look on the dead faces of little children
drowned by our cowardly foe who feared to
face armed men. But who are we to judge
others. Lord Christ of Golgotha's darkness,
have mercy on us all.

This year, on this page, we shall record our
thoughts on what the Lord hath done for the
Church of our Fathers in this new land of
Canada, in the days of its beginnings.

Our first date is a very early one, it is the
summer of 1578. Not a century after the great
Columbus had raised the first white man's flag,
that of Spain, on the New World, France had
followed closely, passing the gateway of our
great river St. Lawrence in 1535. Then a few
years later, Martin Frobisher, on the little
wooden ship, the Anne Francis of Bristol,
brought the flag of Elizabeth's England, through
the ice blocked Baffin's Strait in the summer
of 1578. He was lured hence by the report of
gold, the wiser, or were they really the more
foolish, Spaniards, had already written on their
maps, across where we print today, Dominion
of Canada, "aca nada", "here nothing", meaning
that there was no gold. This some say was the
origin of the name Canada, a land of nothing,
but we do not agree with them, thinking it
comes from the Iroquois word, "kannata" mean-
ing a place of homes, of cleared and cultivated
land, with houses, in distinction to the wild
bush.

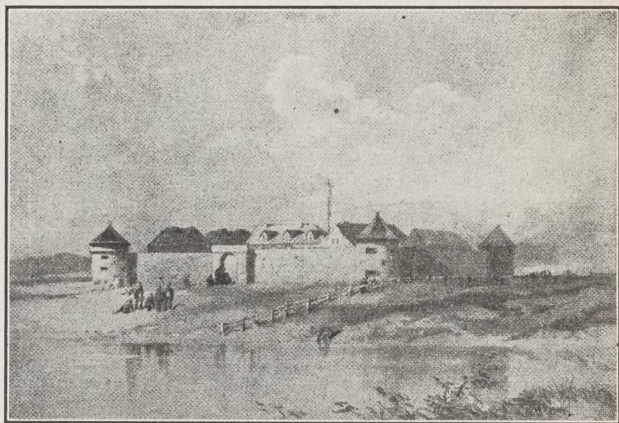


The first Church at Red River.

Now the gold that Frobisher fancied that he had found, and which men worked at loading the ship was yellowish and glittering but really was a valueless iron ore known as "Fool's gold". More interesting to us and far more true was the exploring of the land . . . a wide space of barren rock until June melted the last signs of frost, when the desert summer burst forth into flower. Literally the land was covered with blossoms, and wild fruits coming. Then by the Bay where their ship was anchored, they put up the rough tent of boards and canvas, our first church in the New World, really the first building erected to God in Canada, and I think, in North America. Cartier had visited Canada in 1540 but we have no record that he attempted any form of worship. Here, however, a rude tent-church was certainly erected. It lacked all the ornaments we associate with worship. A plain wooden table served as altar, the simple communion service was brought from the ship and with Chaplain Master Walfall as celebrant, the first observance of our Holy Communion was held on Canadian ground, the men of the Anne Francis forming an orderly congregation. Walfall is described as "a true pastor and minister of God's Word, who for the profit of his flock spared not to venture his own life". Before the Adventurers left for home that fall, they built several crosses of stone on the highest hills, in token that Christians had visited the country and worshipped there. We read, "They highly praised God, and together upon their knees gave Him due, humble and hearty thanks." Then as the short summer of the far north was ending, they took ship, returning to England. It was to be many years before Canadian hills and waters heard the words of our Communion Service again.

The French flag waved beside the St. Lawrence. Quebec, Montreal and Trois Rivières, were founded, but the English flag was gone even from the far north. It was not till May 1613 that the Hudson's Bay Company received their charter, to trade in the great Bay and its connecting waters, the Company interpreted this to include the Pacific Ocean. But back in 1611 Henry Hudson had explored the Bay still called by his name, sealing it to England, and as the English adventurers found the gate of the St. Lawrence closed to them they turned to the far north, and founded the great fur trading company. Doubtless their profits in those early years were enormous, yet their influence on the Indians was, on the whole, good. They were punctilious in keeping their word to the Indians. Did a factor (agent) of the Company make an unwise promise to an Indian, the factor might be dismissed, but his word would be kept. This meant that in after years when our Dominion ruled Canada from sea to sea, she could open up the prairies, the hunting grounds of Cree and Blackfoot for settlement, without the loss of a life in warfare

with the Indians, while at the same time, the American prairies also being opened to the wagon trains of incoming settlers cost the Government of the U.S.A. 15,000,000 dollars in cash besides many lives of innocent emigrants (Bancroft's History of the United States), and a lasting hate and distrust between white and Indian, in the Northwest. But we need not judge. The great Company, ruling, on the whole honestly, the vast spaces of our Northwest, may be called Missionary Allies, for at least they taught the



Fort Garry.

Indian that we could keep our word, and so left an open door for our missionaries, when they came, which was not for a while, for our Church, and the nonconformist Churches in the old land, were not enthusiastic to go abroad into strange wildernesses to preach the Gospel to rather unwilling hearers. The Company observed Sundays and the Church festivals, the Indians calling Sunday the "Dress Day" as they saw the Factor in uniform read our prayers, read our Church Services to all who wished to listen, while Christmas and Easter were known as the big dress days, as then the Service was read with much pomp of raised flags and saluting guns. Then the Company's word was strictly kept as regards unions between whites and Indians. These were illegal in the United States, but in Canada, by a special Act of the British Parliament, any Factor (officer in command of a fort) could enter a union with an Indian maid in his ledger, and she became his legal wife. His children usually became the officers or servants of the Company. Often they were sent to England or Scotland for their education. The two sons of Explorer Norton were sent to Oxford, William, the younger, later entered the British navy, and rose to become one of Nelson's captains, while Moses, the elder, was for long Governor of Fort Prince of Wales. He was unfortunately a bad man, terrorising both whites and Indians by pretensions to witchcraft. He had studied chemistry at Oxford, and is accused of poisoning persons who were in his way. He died fighting the French, who took his fort,

driving the British from the Bay. Then came 1770 with the British flag over Canada. The next century 1811 the first settlers came to Red River, founding Manitoba and Winnipeg. The Company had promised them a minister and church, for they were Presbyterians from the Scottish Highlands, but it was not till 1820 that the Rev. John West, an Anglican minister of Kent, volunteered for service in Canada, the first non-Roman priest in the country. The Church of Rome had established a Mission at Red River in 1818 but the church was unbuilt when West arrived and there was no priest stationed there. It was not till later that St. Boniface, the Roman cathedral rose and still the

"Bells in its turrets twain,
Sound for the voyageur on the river
And the hunter on the plain."
—Whittier.

West at once began the building of the little church, named for St. John (our cathedral at Winnipeg stands on its site today), and so our Church was planted in the Northwest.



Diocese of Quebec

A warning that for our sins of being too free and easy with our religion, of being too pleased with ourselves, of letting faith in God and His Commandments go, of priding ourselves on our democracies which are corrupted with self-seeking, snobbery, class divisions and the love of money—that for all these things the day of wrath is coming unless we repent was sounded by the Bishop in his Advent message to the diocese.

"In the Revelation of St. John we read of a day of wrath which is to come upon the whole world: and it is displayed to us in mighty symbols of flame and smoke; and we know that it comes not once only in the history of the world, but over and over again as the sins and follies of mankind come to a crisis, and all the nations are caught in the consequences of their own works.

We should turn to the pages of the Bible in these times and read of the passion for righteousness which inflamed the prophets, the vision of universal peace which they proclaimed, the power of God which was in the midst of his elect, the figure of Jesus Christ, the Son of God, who came with the word of meekness and of righteousness and of truth, the heroism of His witness on Good Friday, and the splendour of His resurrection on Easter Sunday, the glory and joy of the Holy Spirit that filled the hearts of His apostles, the victory of His gospel as it sounded through the world, the constancy of His martyrs, the order and loveliness of His Church.

We are the heirs of all these things; and the time calls us to greater sternness and reality; more potent prayer; more Christ-like service; more plain straightforward devotion to our God and to His religion. Speaking of the regular Services of the

Church, the Bishop once again discouraged the use of new prayers, because new meaning will be found in the old prayers during a time of crisis and the old words will be found to fit the circumstances of the day.

What is needed, however, is that here and there quietly and naturally the mind of the congregation should be brought into touch with the terrible events into which we are gradually being drawn. Elaborately designed prayers of a new fashion will not do this. Simplicity and directness will go much further. In a few natural words the clergyman can direct the attention of the people.

A little pause; a little silence is a happy thing in our Services. Let the clergy, the choir, the people, and the organ, stop for a moment or two, as we did on armistice day in the morning. In the hush which comes upon us we can think about God for ourselves, and find ourselves in his presence; we can say the few things we really want to say.

The Educational Report of the Hepburn Survey Committee has been studied by a joint committee representing Quebec and Montreal diocesan boards of Religious Education and certain recommendations were unanimously adopted by the Joint Committee. It is desired that the Protestant Educational Authorities should be truly representative and be entirely independent of political partizanship; that religious, moral and civic instruction be given in the schools; that greater provision be made for medical inspection and treatment of school children; that adequate salaries be paid to teachers.



ON THE AIR

On the Canadian Broadcasting Corporation, Station CBL, there is a Service every Sunday at 9.30 a.m. This Service is conducted by the Rev. G. W. Burch of Christ Church, Toronto, assisted by members of the Junior Congregation and boys' choir under the direction of T. M. Donson, the organist. While this is a Service for young people of all religious bodies, adults will no doubt enjoy it and find it helpful. *Church Messenger* is thankful that the Church of England has been given the opportunity to do this work and hopes that many homes will tune in their radio each Sunday morning at 9.30 to CBL and also that many will drop a line to CBL to encourage them to continue this feature.

While writing may we ask that you report all Anglican Services that are broadcast in your locality. We want to make them known through the columns of this paper.

In the language of the radio—will you sit down now and write two cards; one to CBL, Toronto, commending the Mr. Burch and Mr. Donson feature of Sunday morning, the other to *Church Messenger*, 604 Jarvis Street, Toronto, giving information of Anglican broadcasts heard in your area. The Editor thanks you. There will be another note next month.

Braille in Canada

Louis Braille was a Frenchman who lived on earth over one hundred years ago, but who lives today in the hearts of all blind people throughout the world. It was Louis Braille who, by his invention of the system of embossed print which bears his name opened to the blind, the path to literacy and education; a path that had, before Braille's time, been impassable to them.

In this brief article it is not the intention to enter into a technical description of the Braille

While Braille has become the system in universal use throughout the blind world, there is another form of embossed type for the use of the blind which deserves mention. It is a form devised by Doctor William Moon, an Englishman who devoted a great deal of effort to the study of raised type just about the time Braille brought out his invention. "Moon" type is more cumbersome than Braille. It uses a modified form of Roman characters. Its disadvantages are that it takes a great deal more space; cannot be read as quickly as Braille, and cannot be written by blind people. Its advantage is that it is more easily decipherable to the touch. As a consequence "Moon" can be used by blind people to whom the smaller dots of Braille are indistinguishable, and so, it provides a means by which many elderly people, incapable of mastering Braille, can read. In most libraries for the blind Moon comprises approximately fifteen percent of the total number of books.

In the accompanying illustration a striking comparison of the amount of space required for the different styles of type is shown. The gentleman in the picture is Rev. Archibald Ward, formerly a well-known Baptist minister, and now associated with The Canadian National Institute for the Blind in an educational capacity. In his hands is a standard letter-press edition of The Bible. At his left are piled, in two columns, the fifty-seven volumes required to carry the contents of The Bible in "Moon" type and to his right, in a single pile is stacked the most recent issue of The Bible in "Braille".

Books of every kind are now available in Braille. In Canada, the fifteen hundred people who make use of Braille are not sufficient in number to warrant the establishment of a publishing house and so the libraries must be stocked from Braille printing establishments in Great Britain and the United States. It is true that The Canadian National Institute for the Blind prints and publishes a magazine "The Braille Courier", and it also issues catalogues and some of the text books used in the Ontario School for the Blind at Brantford. But practically all the twenty-one thousand volumes of Braille on the shelves of the Institute Library in Toronto and the three thousand in Winnipeg are imported from outside Canada.

Blind readers have no queer tastes in literature. If one should look over the statistics of any established public library in Canada with an eye to seeing what percentage of the loans consisted of fiction, what of religious literature, what of biography and what of scientific works and compared them with a similar schedule prepared by The Canadian National Institute for the Blind, it would be found that there was remarkably little difference in the various percentages. It is evident that those who read with their fingers receive the same mental reactions as those who use their eyes.

Books in Braille, owing to the fact that the embossed dots on both sides of the page in-



Compare the size of the Bibles.

system, or into the experiments which had been made in earlier years in an endeavour to solve the problem of reading and writing by the blind. It is probably sufficient to say that Braille working from the knowledge previously gained, that raised dots were more easily distinguishable to the touch than raised lines, devised an entire alphabet by varying the position and number of six dots. Through different arrangements of these dots not only can the alphabet be indicated but all punctuation signs can be represented, with the result that there is nothing that appears in ordinary print that cannot be made legible to the blind reader. The system is not hard to learn. Proficiency at it, however, is difficult to achieve for it requires long hours of practise by sensitive fingers. Those who learn it in childhood become so skilful in its use that they can read from one hundred and fifty to two hundred words a minute. If a really good Braille reader were reading aloud, the hearer would not notice any difference between his performance and that of an ordinary sighted person reading printed copy.



The Talking Book.

crease its thickness ten or twelve times, are much more bulky than letter-press volumes.

Braille books are carried through the Canadian mails without charge. It costs the patron of the Canadian National Institute Library nothing to join and nothing to borrow books. Even in Toronto, where there are two hundred and twenty-five blind readers, very few of the borrowers visit the library, the business being practically all carried on by mail. There are two reasons for this; one the inconvenience it is for the blind people to move about the city, and the other the bulky nature of the volumes they would have to carry.

In order that the blind reader may be in constant possession of books, an arrangement has been devised by which it is not necessary for him to write or telephone every time he desires a new book. Each borrower files with the librarian a list of the books he would like to read. Whenever he returns a book, the next one on his list is immediately forwarded to him if it is available, and if not, the next one of his choice which happens to be in. When the reader's list has been reduced to the point where it only contains four or five titles which he has not read, he is asked to submit a new list so that there is never a time when the library is not in a position to mail him some book for which he has expressed a preference.

One more important feature of the library service provided by The Canadian National Institute for the Blind must not be overlooked. A little over four years ago, The National Institute for the Blind in Great Britain and The

American Foundation for the Blind in New York, began to record books on gramophone discs. The grooves of these discs are very finely engraved so that it is possible for them to run from eighteen to twenty-five minutes. They must be used on a specially constructed gramophone which revolves at a much slower speed than that of the ordinary machine. This slow motion talking machine together with the recorded discs constitute what is known as the Talking Book, regarded in many quarters as one of the most beneficial inventions for the blind in modern time. The average novel can be recorded on from twelve to eighteen records. A Shakespearean play can be reproduced on seven discs. The Northwest Passage in recorded form uses twenty-two records. From the Bible the Acts of the Apostles occupies five records, Romans two and Corinthians three.

In this new form of "canned" reading material, there is now available for loan from The Canadian National Institute Library some two hundred and fifty books and plays. In the accompanying illustration, Mr. Ward is seen in his own apartment adjusting a Talking Book machine preparatory to listening to the Gospel of St. Luke. Lying beside the Talking Book machine is a copy of the "Braille Courier", the only magazine published in embossed type in Canada. It is a magazine of general interest edited by Dr. S. C. Swift, the Institute Librarian. It is published ten times a year and is sent free to all Canadian blind people desiring to read it. The small compact device beside the "Braille Courier" is a braille writer.

One Hundred Years Ago

S.P.G. Appointments Made in 1840: Owing to a variety of causes during the year 1840 the S.P.G. appointed the following missionaries (or assumed the cost of their salaries):

Dartmouth, N.S.—the Rev. T. N. Delbalf associated with the Rev. A. D. Parker.

East Coast—the Rev. Robert Jamieson who was stationed on the East Coast between Jed-dore and Country Harbour.

Sydney—the Rev. W. Young Porter, travelling missionary under the Rev. Chas. Inglis at Sydney.

Loch Lomond, N.B.—the Rev. Wm. Scovill, grandson of one of the most valuable missionaries that has laboured in either hemisphere. Six missionaries to Newfoundland.

Gaspé Bay, L.C.—the Rev. C. Morris.

Percé Point—the Rev. R. Short.

Quebec—the Rev. F. J. Lundy to visit settlements adjacent to Quebec.

St. Giles, L.C.—the Rev. D. B. Parntner.

The Flats District of Montreal—the Rev. Wm. B. Bond.

Newcastle District, U.C.—the Rev. G. C. Street at Emily, the Rev. T. Fidler at Fenelon Falls, the Rev. T. S. Kennedy at Clarke and Darlington (Bowmanville), and the Rev. C. O. Wiggins at Seymour.

Toronto Township—the Rev. Geo. Maynard.

Scarborough—the Rev. Wm. H. Norris.

Thorold—the Rev. T. B. Fuller.

Penetanguishene—the Rev. Geo. Hallem.

Galt—the Rev. Michael Boomer.

Goderich—the Rev. R. F. Campbell.

Oxford—the Rev. J. Rothwell.

Colchester—the Rev. F. G. Elliott.

Sault Ste. Marie—the Rev. F. A. O'Meara and the Rev. Alex. Williams to a station in the Western District of U.C. (S.P.G. Report for the year 1840.)

McGill College: Lord Seaton to Lord John Russell, Lyneham, 31 January, 1840.—The Governors of the College wished alterations made in the Charter which he regards as necessary and which would allow a greater number of professors being appointed and make their appointment non-political . . . I had made arrangements for opening the College in October last, but, my return home being determined on, they were suspended. (Public Archives.)

St. Armand, L.C.: The deeds of gift of land to the parishes of St. Armand East and West (both erected into parishes some years previously by the Crown) having gone astray Bishop G. J. Mountain wrote to C. N. Montizambert, Esq., Ass't. Civil Secretary, from Coteau-du-Lac on 23 January 1840, requesting search to be made and the documents both sent to the Rev. Rich. Whitwell, Philipsburg.

In the 1st February C. W. Murdock, Civil Secretary to Sir C. P. Thomson replied to the Bishop sending him a copy of the report made by the Commissioners of Crown Lands respecting these lots. (Public Archives, Series S.)

St. Andrew's, L.C.: Bishop Mountain made his second triennial visitation of the diocese 1839-40 and set out from Quebec in January. At St. Andrew's on the Ottawa River where Rev. Wm. Abbott had been appointed in 1824 several candidates for confirmation were all frost-bitten in some part of their face owing to the fact that they had not received their tickets and had to call for them on an intensely cold day before the confirmation Service.

Huntingdon, L.C.: Some confirmation candidates were disappointed and followed the Bishop to Huntingdon and not being sufficiently protected against the weather had suffered greatly from cold in their tedious progress, roads being nearly blocked by a snow-storm.

Abbottsford, L.C.: Two Irish girls walked from Milton but, having been misdirected, walked a vast way round arrived after the Confirmation was over and returned home. The Rev. Thos. Johnson of Abbottsford told them to meet the Bishop at Cutler's School House the next day. In spite of a second long journey, the rain and the state of the roads they came. As the Bishop spoke to them, tears rolled down their cheeks.

Shefford, L.C.: A young man and woman who had been prevented by circumstances from being examined came into the Vestry room before Service, the Rev. Andrew Balfour being the missionary in charge, and with tears in their eyes sought the blessing of confirmation.

Drummondville, L.C.: The Rev. G. M. Ross in charge of the parish. A young lad working in a shanty 30 miles off and earning high wages came on foot to be confirmed and arriving a week beforehand sacrificing the profits of that week to spend it in study and preparation and this in opposition to the strong remonstrances of his companions.

Rawdon, L.C.: The Rev. R. H. Bourne in charge. The church was thronged to the door and ninety-one persons were confirmed, six of whom did not get forward at the proper time on account of the crowd and confusion at the lower end of the church. One man said that for a quarter of an hour he had been with his person half in and half out of the door without being able to move an inch. A separate confirmation was held for these six afterwards, and they evinced very deep marks of feeling as recipients of the rite. All through this memorable journey a deep reverence and deliberate self-dedication to Christ seemed to characterize the candidates in the different places visited by the Bishop. (Memoir of G. J. M., p. 213-4.)

U. C. Clergy Reserves: The letters read in the Legislative Council in the Debate upon the Clergy Reserve Bill by the Hon'ble P. B. De Blaguere on 17 January 1840 were printed by R. Stanton (Public Archives) and a circular letter was sent to the Clergy and Laity of the Bishopric and See of Toronto on 15th January 1840 on the same subject by the Bishop of Toronto in which they were urged to send petitions to the Government protesting against the

provisions of the Bill. On the 6th of January the Governor General sent a message to Parliament on the subject and on the 15th of January the Bill entitled An Act to Provide for the Sale of the Clergy Reserves and for the distribution of the proceeds thereof was printed. (Sir C. P. Thomson proposed that the revenue thus secured should be distributed for the purpose of religious instruction among the Church of England, the Church of Scotland and other denominations in U.C.)

The Re-Union of the Canadas: An Address to Her Majesty on the subject of the re-union of the Provinces of Upper and Lower Canada (as recommended by Lord Durham's Report) was printed on 14th January 1840 (Strachan Papers in Ontario Archives) The Bishop of Toronto protested against the re-union as well as delivering the Church of England and its endowments over into the hands of the Roman Catholic legislators (A. H. Young in Journal of Synod, 1928).

Two Protests of Bishop of Toronto: First against the Union of the two provinces—on 13th December 1839, at the last session of the Upper Canada Parliament to be held, the resolutions on which the Union Act was based were agreed to and on 14th December Dr. Strachan entered his Protest on the Journals of the Legislative Council the sessions of which he attended, as always, with scrupulous regularity. The signature "John Toronto" is seen in the Journal for the first time. His Protest contains several points, one of which was that the Union of the provinces would prove injurious to the Protestant population as it would place it under a Legislature virtually Roman Catholic. The other Protest was made 21st January 1840 against the passing of the Bill to provide for the sale of the Clergy Reserves. This is the last time the signature "John Toronto" is to be found in these Journals. He protests because the Bill is anti-Christian in principle; it fosters religious divisions; it promotes indifference to truth; it leads directly to infidelity; it is subversive of the constitution of which an established Church is part and parcel; it deprives the Established Church of three-quarters of its property; it renders the Clergy stipendiaries of the State; it reduces them to an equality with unauthorized teachers; it violates a doctrine of the Catholic Church; it admits Roman Catholics along with other denominations as sharers in a provision set apart for a Protestant Clergy; it makes the monstrous attempt of constituting 17 or 18 religious establishments in the same province; and it stands without parallel for its reckless injustice and irreligious tendencies in the annals of Christian legislation. (Quoted by Fennings Taylor, Last Three Bishops, p. 241.)

Sault Ste. Marie, U.C.: Letter, Rev. Fred'k A. O'Meara, Mission House, Sault Ste. Marie, to the Rev. Henry James Grasett, Toronto. Tells of his work among the Indians and applies for leave of absence in the spring, to be married. January 8, 1840.

Rev. Fred'k A. O'Meara, Sault Ste. Marie, to the Bishop of Toronto. Has been busy studying the Indian language and finds the assistance of a competent interpreter's entire time of great

LENT

Lent comes very early this year, so that it is necessary for clergy to make their arrangements for Services early in the new year.

We have a Lantern Slide Catalogue which will be a distinct help in planning these Services. We have also a new list of slides replacing the Old Testament slides. The new sets are all beautifully coloured. Send for lists.

The following films are also available for those who have facilities for their use and desire to use that method. They are all 16 m.m.

No.	Title	Rental
38RF1	I Am the Way—When Jesus Was Born	\$1.50
38RF2	I Am the Way—The Boyhood Home	1.50
38RF7	I Am the Way—The Young Manhood	1.50
38RF3	Children in Search of God.....	1.50
38RF4	Pilgrimage to Canterbury.....	1.00
39RF5&6	Barabbas, Part I and Part II.....	2.50
39RF8	Bible Background, No. 1— Babylonian Customs, Genesis 1-9.	1.00
39RF9	Bible Background, No. 2— Abraham's Migration, Gen. 10-20.	1.00
39RF10	Bible Background, No. 3— Abraham in Canaan, Gen. 10-30.	1.00
39RF11	Bible Background, No. 4— Jacob, Genesis 29-31.....	1.00
39RF12	Bible Background, No. 5— Israel in Egypt, Genesis 42-47....	1.00
39RF13	Bible Background, No. 6— Slavery and Exodus, Exodus 1-5.	1.00
39RF14	Bible Background, No. 7— Wandering in the Wilderness....	1.00
39RF15	Bible Background, No. 8— The Way of the Red Sea.....	1.00
39RF16	Bible Background, No. 9— Settlement in Canaan.....	1.00
39RF17	Bible Background, No. 10— Israel's Battles	1.00
39RF18	Bible Background, No. 11— The Monarchy	1.00
39RF19	Bible Background, No. 12— The Division of the Kingdom.....	1.00
39RF20	Bible Background, No. 13— The Fall of the Kingdom.....	1.00
39RF21	Bible Background, No. 14— The Captivity	1.00
39RF22	Bible Background, No. 15— The Return	1.00
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assistance. Has put some of the Church Services into the Indian language and hopes to have them printed. March 6, 1840.

Rev. Fred'k A. O'Meara, Sault Ste. Marie, to the Rev. H. J. Grasett, Sec'y of Society for Converting and Civilizing the Indians. Is rather discouraged by the worldly attitude of the Indians at his mission. March 17, 1840.

F. Wilson, alias Wah bah noo say, Sault Ste. Marie, to the Rev. H. J. Grasett, Toronto. Describes travel by dog sled; reports Mr. O'Meara as making excellent progress with the Indian language and asks his sanction for buying a new suit of clothes. April 3, 1840.

Manitowaning, U.C.: Letter, Rev. Chas. C. Brough, Manitowaning, to the Bishop of Toronto. Congratulates him on his advancement to the episcopate but regrets the many difficult situations he has already been called on to face. Reports on his work among the Indians. March 24, 1840.

Cayuga, U.C.: Rev. B. C. Hill, Cayuga, to the Bishop of Toronto, sending his quarterly report of his missionary work on the Grand River. January 11, 1840.

Tecumseh, U.C.: Abstract of Journal of the Rev. F. L. Osler from 6 October 1839 to 6 January 1840 in Tecumseh and West Gwillimbury. (Strachan Papers in Ontario Archives.)

The Red River Indians' Sunday. The Rev. J. Smithurst who arrived at the Red River in 1839 and relieved the Rev. Wm. Cockran of the Indian Mission, with praiseworthy eagerness to be among the people committed to his charge

took up his residence at the Indian Settlement even before the house which was being prepared for his reception was completed. The advantage of having a resident missionary was very great. In 1840 Mr. Smithurst mentions that when the Christian Indians are out on a hunting excursion, they usually spend the Lord's Day together and abstain entirely from the chase. One of them is in the habit of reading the Church Service; and, after singing, they all talk over what they can remember of the Word of God taught them either in Church or in school. (The Journal of Bishop of Montreal, N. W. America Mission, p. 228.)

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CHRISTIAN WORLD FACTS

Autumn 1940

Clergy and leaders will find this book, of Digest type, extremely valuable in that it contains articles on subjects of vital interest to those who have or would have the world-wide outlook. Some of the titles are: "Putting Madras Into Action"; The Christian Mission in a World at War; The First Step Toward World Government; The Missionary and the Future in Japan; Youth in China Today; Viewpoints of Younger Christians; Pen Pictures of Mission Work, and many others.

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LITERATURE DEPARTMENT

M. S. C. C.

604 Jarvis Street

Toronto, Ont.

Rev. W. H. Hatfield was present and took the chair during the election of officers.

The following is the list of officers: President, Mrs. W. H. Hatfield; Vice-President, Mrs. J. Goodwin; Secretary, Mrs. W. H. Barker; Treasurer, Mrs. T. Journeau; Dorcas Secretary, Mrs. A. Frampton; Lukita Girls' Leader, Mrs. W. Hatfield; Evening Star's Leader, Mrs. W. R. Ritchie; Junior W.A. Superintendent, Mrs. W. Coghill; Little Helpers' Superintendent, Mrs. F. Coles; E.C.D. and U.T.O., Mrs. E. Bumstead; Living Message, Mrs. J. Fazackerley; Prayer Partner, Mrs. F. Beeby.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services are at 8 a.m., 11 a.m., 7.30 p.m. Sunday School, 10 a.m. for Juniors, and 10.30 a.m. for Seniors.

Weekday Services are on Monday, Wednesday, Thursday, Saturday at 7.30 a.m., or as announced on previous Sunday.

The Brownies and Cubs are responsible for a special Whist Drive and Entertainment on Tuesday, January 16th.

The Monthly Vestry Meeting is on Wednesday, January 17th.

The Annual Parishioners' Meeting is on January 22nd at 8 p.m. It is very important that all members should attend this meeting.

We are asked to boost the sale of the Magazine. Fresh subscribers will be welcomed. The Magazine Secretary is Mrs. Warring, 9330 108th Avenue.

The Annual Meeting and Election of Officers of the Willing Workers was held at the Rectory on Thursday, December 7th. Reports showed a good increase over 1938.

Mrs. J. C. Matthews was again elected Honorary President. Mrs. C. Pridmore was again elected President; Vice-President, Miss E. Moody; Secretary, Mrs. Dixon; Treasurer, Mrs. J. R. Watson; Needlework Secretary, Mrs. J. Findlay and Mrs. W. Walsh; Magazine Secretary, Mrs. Warring; Tea Convenors, Mrs. T. Jones and Mrs. B. Sharpe.

Men's Guild

St. Stephen's Men's Guild on Monday, November 27th gathered together in full force for the purpose visiting the Men's Guild at St. Faith's. There was a good attendance of the members from St. Faith's who gave us a most hearty welcome and invited us to join in the various discussions. A meeting of the Central Council was held immediately after the general meeting at which we were privileged to be present.

We were fortunate in having Canon Clough with us who opened up some very lively subjects which were commented upon liberally by all the members present. Cups of tea and eats wound up an unforgettable gathering.

Our own installation of officers took place on December 12th with a full attendance of members and a number of visitors. Bro. Currie, with the assistance of Bros. Russell and Glazier, carried out the ceremony without a hitch—the Rector performing the duty of Chaplain.

It was agreed that our Corporate Communion should be this month at the Midnight Mass and every member promised to come.

Our last Minstrel Show proved such a success that we intend with the New Year to produce a quite new programme on the same lines—our motto is "Bigger and Better."

The Sale of Work put on by the members of St. Hilda's Guild was a great success. The proceeds

are to be used for carrying on the work of the Sunday School. The girls would like to thank all those who helped with donations.

St. Matthew's Mission

The Annual Meeting of the W.A. was held on Thursday, December 14th. Encouraging reports were read by the Secretary and Treasurer.

Officers elected for 1940 are as follows: Hon. Presidents, Mrs. Taylor and Mrs. Whiting; President, Mrs. Crumb; Vice-President, Mrs. E. Sanders; Secretary-Treasurer, Mrs. A. Paulson; Treasurer, Mrs. E. Cliff; Dorcas, Mrs. A. Thompson; Little Helpers', Mrs. G. Dykes; E.C.D., Mrs. E. Delany; Magazine, Mrs. E. Cliff.

The members of the W.A. wish to place on record their great appreciation of the work which is being done at St. Matthew's Mission by the Sisters of St. John. They also wish to thank Mr. G. W. Jones for his long and faithful work in connection with the Sunday Evening services.

ST. PETER'S

THE REV. P. A. RICKARD

The month of December got away to a good start in Parish of St. Peter, for on the first day of the month a very successful bazaar was held. The success of this event was largely due to co-operation of all members of every branch of the church's activities. Our thanks are due to Mr. and Mrs. Jenkins for musical selections.

Our Sunday School scholars showed a real Christmas spirit in their response to our Annual Giving Christmas Tree. The many gifts thus received were forwarded to the Social Service Council for distribution among some of the less fortunate children of the Diocese.

The services during the Christmas Season were fairly well attended and the music was reverently and beautifully rendered. A special Carol Service was held on Christmas Eve.

The Annual Meeting of the Parish of St. Peter will be held in the Parish Hall on January 8th.

May we extend to all our wishes for a Peaceful and Happy New Year.

ASHMONT

THE REV. E. DE V. ANGUS HUNT

After several years of faithful and devoted service in this parish Miss G. G. Hampshire has retired from the active service of the F.M.L. though still continuing to reside in Ashmont. Miss Hampshire continues to act as organist and as treasurer of the Women's Guild. Her place as F.M.L. worker has been taken by Miss Olwen Davies who came to this mission in October from Drayton Valley.

A Congregational Social was held in the parish hall on December 19th. Although, owing to weather conditions, no one came in from the outlying districts, the local members had a very good time together. The Seniors proved themselves as able to enjoy a strenuous round of games as the younger and presumably nimbler members of the flock.

For the first time in many years the Holy Communion was Celebrated in St. Matthew's Church at midnight on Christmas Eve. Thirteen persons made their communion at this service, including two Indians from the Saddle Lake Reserve.

The Beaver River congregation received their Christmas Communion on St. John the Evangelist's Day. The people, though few in number, are both enthusiastic and musical. The congregation includes three old country ex-choristers.

RIFE AND GRAND CENTRE

THE REV. W. DE V. ANGUS HUNT

There was a good congregation at St. John the Baptist's Church at Rife on Christmas Eve. One man rode in eighteen miles to attend the service though not himself a communicant. The Rife congregation is a very scattered one. Several families came by car from St. Paul, twenty-five miles away.

The Holy Communion was celebrated in the Community Hall at Grand Centre on the third Sunday in Advent. Owing to icy roads and a rather short notice of service there were only twenty persons present. The isolated position of Grand Centre makes it a difficult point to handle at this time of the year. It is about one hundred and five miles from Ashmont.

ST. FAITH'S

THE REV. CANON C. F. A. CLOUGH

Christmas Services

The Christmas Services were inspiring, the number of communicants being the largest on record, especially was this true of the Midnight celebration, when 195 made their communion.

We are grateful to Miss Jackson, and the choir for the beautiful musical services rendered during the Christmas season.

Girls' Auxiliary

Mrs. Hall and the girls are to be congratulated on their presentation on White Gift Sunday, the second Sunday in Advent. It is a very happy thought, and I hope it will be continued another year.

Scouts

The Father and Son Banquet was a wonderful success, and our congratulations go to Scoutmaster Frost and his assistant Charles Lashbrook, also the mothers who assisted.

Annual Meeting of the W.A.

The following officers were elected: President, Mrs. W. Miller; Vice-President, Mrs. R. S. Neil; Secretary, Mrs. E. Currey; Treasurer, Mrs. L. Roberts; Dorcas, Mrs. W. G. White; Secretaries, Mrs. T. Cole, Mrs. W. Neill; Girls, Miss Ada Crockett; Junior, Mrs. A. Kemp; Little Helpers, Mrs. H. L. Parlee; E.C.D., Mrs. G. Potter; V.T.O., Mrs. O. Bissell; Living Message, Mrs. Carrington; Prayer Partner, Mrs. W. G. White.

* * * *

New Year's Message

This message I have to give to you, may possibly be tinged with sadness since it will be the last I have to give you as Rector of this Parish. One cannot relinquish the task after sixteen and half years of service without feeling the pull of the heart strings. During that period my dear wife and myself have sought to give all we had to the building up of the Parish life in this Parish. It is a long time to serve as things go in the West, and yet it seems but yesterday when we came into your midst. We shall ever be mindful of the great kindness shown to us, and the sympathy from time to time from the members of the con-

gregation both young and old. During all that time we have sought to build up the spirit of fellowship in the Church life of our Parish, and to so lay the foundation of the training amongst the children, that they would carry on as they came to maturity. Among the hundreds of children that have passed through our hands few if any have brought regrets, while hundreds have brought joy to our hearts. There is something inspiring to see the boys who were Cubs and girls who were Brownies come to the age when they are married and their home life around them. With such a foundation, there is great hope for the future of the Parish. We feel that we are leaving just at the time when the fruits of our labors are just beginning to show themselves. For now there is a generation of sons and daughters raised in this Parish, and it will be impossible in this message to mention any particular ones, but we are grateful to you all for what you have been to us.

The message I would give to the Parish in these dark days that surround our beloved land and the Empire, is that glorious message of the Christmas season, namely: "The light shineth in darkness, and the darkness apprehendeth it not." This Parish is full of great traditions. I can only hope that we have maintained them, especially the tradition of service to others. In that spirit go forward, and discover the day is not far off when the Parish of Saint Faith's will be considered the most important in the Diocese. To those of you whose home life may have been over shadowed with sorrow during the past year, we assure you of our prayers. Both the Parish and our Diocese felt grievously the calling to higher service of the beloved first Bishop of this Diocese, Henry Allen Gray. We trust that when we leave you, we will have your continued prayers, as you will have ours. This severance is due to the fact that I have accepted the call to minister to the spiritual needs of those who are offering themselves on the altar of sacrifice in this terrible war to maintain our Christian civilization.

His Majesty the King, and Archbishop of Canterbury have both stated that, this war in which we are now engaged is a fight against the powers that are Anti-God and Anti-Christ. Such being the case, I felt that the Church should at least be with those who are fighting for such high ideals, hence I offered my services on the 6th of September which now have been formally accepted, and I have been appointed to the Chaplain service. This entails my resignation from the Parish, in as much as the Bishop laid down the rule, that any Priest who was accepted for Chaplain duty, must of necessity resign his Parish, so that it would not deteriorate during his absence at war. Believe me, it has been no easy decision to make, but the way of duty is very clear, so that this constitutes the farewell message to you, at least during the war period through the magazine.

In conclusion, I can only commend to you, as to myself, the message of His gracious Majesty the King, "I said to a man who stood at the gate of the year, give me light that I may tread safely into the unknown," and he replied, "go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than the known way."

With affectionate greeting from my wife, and myself in which my family joins, to you and yours, I remain,

Sincerely, C. F. A. CLOUGH, Rector.

Rural Deanery of Metaskiwin

CAMROSE

THE REV. A. WALLIS

A.Y.P.A.

Monday, 27th November, Devotional Meeting.
Monday, 11th December, Social Evening at the home of Mrs. East. Thank you, everyone had a good time.

* * * *

On Sunday, 17th December, we held the White Gift Service—one of the precious things connected with Christmas. Love is strong. Stronger than Life or Death, than War and Hate. It is strong as Eternity. And "Love came down at Christmas time—all lovely, all divine," to conquer all unworthy things, and to reign undisputedly for ever, "King of Kings, Lord of Lords."

Friday, 22nd December, Sunday School Christmas Tree. This year the children gave a Play. To some it was Beauty interspersed with funny small incidents, making it lovable and memorable; little ones forgetting their parts in the very eagerness to remember.

We would thank everyone who helped and who offered their homes for practises. Don't shrug your shoulders and say "it was nothing"—little courtesies spin a fine web of radiance over everyday affairs, and make the more tedious tasks worth-while.

December 24th. The Carol Service on Sunday night was inspired; it must have been, because so many people remarked so kindly on the singing and everything. The boys coming into the Choir made a great difference, and we enjoy having them. Our Rector in his quiet way has been training these boys, and we are enjoying the sweetness of their voices.

Christmas morning Choral Communion, where the Babe of Bethlehem becomes a Host, and brings the understanding of all the ages into our lives, purifying the dross, strengthening our weakness, accepting the little we have to offer for the gift of Himself.

"Heaven and earth are full of Thy glory!"

We should thank Mr. W. F. Grafton for showing beautiful Moving Pictures for one of the W.A. Groups. They were fine, and greatly appreciated.

A Thought for the New Year

"I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of it's load.

"For one thing only, Lord, dear Lord I plead:
Lead me aright,
Though strength should falter, and though
heart should bleed,
Through peace to Light."

Baptism

December 19th, Mary Ann Louise Murrant.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

Canon S. F. Tackaberry visited St. Dunstan's on December 10th, and preached at the morning service.

Our Christmas service held on Sunday, December 24th, was very much enjoyed. A truly Christmas spirit seemed to pervade the little church, and entered into the singing of the lovely Christmas hymns.

The Annual Meeting of St. Dunstan's W.A. was held at the home of Mrs. C. T. C. Roper on December 8th. Much regret was felt that the President, Mrs. Baker, was unable to be present as she is still suffering from the accident to her ankle.

Very satisfactory reports were received both from the Secretary-Treasurer and the Dorcas Secretary.

No new president was elected as it is hoped Mrs. Baker will feel able to continue in that office. Mrs. Butcher, as Vice-President, and Mrs. Ochsner as Secretary-Treasurer, were re-elected. Mrs. A. Birchall is the new Dorcas Secretary.

Glowing tributes were paid to the efficient work done by Mrs. Hayfield, the retiring Dorcas Secretary, who has been a faithful officer for a number of years.

HOLY TRINITY, HUGHENDEN

THE REV P. DISNEY

As at Hardisty, the Christmas congregation showed a marked improvement over last year. Indeed, our congregations throughout December have been better than usual for this time of year.

The W.A. has postponed the election of its new officers until the New Year. For 1939 a very successful year is reported, with a bigger balance in hand to start the new year with than for many years past. Thanks are due to the W.A. for assistance in paying the apportionment, which has been met in full.

The congregation of Holy Trinity were kind in their hospitality and generous in their gifts to their clergyman at Christmas, and he desires to thank all for their kindness. May God bless them all during the year that is now beginning.

What the year will bring we cannot tell. But we may take comfort in the faith of Whittier whose soul-stirring words we love to sing—

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies."

ST. MARK'S, HARDISTY

THE REV. P. DISNEY

The Christmas congregations showed a definite improvement over last year. The number of communicants was slightly higher. The midnight Holy Communion service, with the joyful Christmas hymns, was again well attended, but many turned out again on Christmas morning. The number of those who turned out twice was especially gratifying. Numbers of course are not everything, for in worship, as in so many other things, quality is more important than quantity. What really matters is that our worship should be in spirit and in truth. But numbers are often a criterion by which we may judge the spiritual trend in a parish. We only hope that this increase in numbers bespeaks an increase in care for the good news of Jesus Christ in Hardisty.

The W.A. have completed the redecoration of part of the interior of the Vicarage. The house is greatly improved as a result. Thanks are due

to Mr. George Foden who did the work at a very low price.

At their annual meeting the W.A. elected the following officers for 1940: President, Mrs. French; Vice-President, Mrs. Innes; Treasurer, Mrs. Corry; Secretary, Mrs. Thomas; Little Helpers' Secretary, Mrs. R. Matthews. Mrs. Matthews resigned the secretaryship, an office which she has filled faithfully for several years, through ill-health.

The Sunday School held a very successful Christmas Treat on December 21st. Santa Claus visited the party and gave something to every child and teacher. At the end of the party Mrs. French, on behalf of the W.A., presented two old and faithful members, Mrs. Matthews and Mrs. Marsell, with gifts in recognition of their long and untiring service.

Mr. Disney would like to take this opportunity of thanking the congregation of St. Mark's for their generosity to him over Christmas, and to extend to them all his best wishes for 1940.

IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

The Vestry held the regular monthly meeting at the home of Mrs. Montgomery, and made plans for the auction sale. It was decided to hold one more meeting before the annual Congregational Meeting.

The W.A. Bazaar was the usual successful function we have come to expect. A large amount of fancy-work, home cooking and farm produce was contributed, and a splendid number patronized the event. Many thanks to all who helped in any way.

We are glad to be able to report that during the last two years we have succeeded in reducing our Rectory mortgage by \$500.

The Sanctuary Guild worked hard all through the fall months, and presented the church with a new set of frontals for the Advent season. This is the third set during the past eight months.

The Sunday School Christmas Party was held early this year. The children were all treated to a "Tarzan" movie, and then given supper. In the evening a concert was held, and Santa Claus arrived on schedule.

Our Christmas Services were well attended, and a large congregation was present at the midnight Communion.

ST. MARY'S, PONOKA

THE REV. W. M. NAINBY

The annual meeting of the W.A. was held at the home of Mrs. R. Fowler, and some excellent reports were presented. The following were elected to office for 1940: President, Mrs. C. Healing; First Vice-President, Mrs. Patterson; Second Vice-President, Mrs. Northcott; Secretary-Treasurer, Mrs. R. Cline; Dorcas, Mrs. Mayled; Little Helpers', Mrs. W. J. Young; J.W.A., Mrs. W. E. Addinell, and Mrs. W. M. Nainby.

The Social evening sponsored by the Vestry during December was much enjoyed. Mr. W. Bowden made a great contribution to the programme with his conjuring.

The Sanctuary Guild completed a new set of purple frontals in time for the Advent Season.

We wish to congratulate the Building Committee on their work of panelling the Sanctuary and reredos.

The Sunday School Christmas party was much

enjoyed. Many thanks to all who worked so hard towards its success.

Our Christmas Services were well attended, and our Carol Service on Christmas eve was much enjoyed. Our thanks to Mrs. Healing who played the organ for the Christmas Services.

LEDUC AND MILLET

THE REV. A. ELLIOTT

The Sunday School Christmas Tree and Treat was held at St. Paul's on the Wednesday before Christmas and practically every child came. Arrangements for the Tea were made with the help of the parents and the Junior W.A. under the charge of Mrs. Elliott gave a concert to the school after the tea. Santa Claus came as a fitting climax, distributing presents to all the children.

At St. John's, Millet, the Treat was held on the Friday after Christmas and we are indebted to Mrs. Frank Dixon and Miss Molly Moore for making and carrying out all the arrangements.

It is fitting and good at this time to express the thanks of the congregations of both Leduc and Millet to all who have been responsible for the conduct of the Sunday Schools during 1939.

The Christmas and New Year Services were on the whole well attended and it was good to see so many of our people at Holy Communion. The pity of it is that any Communicant who is not sick should let Christmas go by without attending Holy Communion and acknowledging the source of the happiness of Christmas.

On Sunday, 17th December, a visit to St. Paul's, Leduc, was made by the members of the Senior Choir of Christ Church, Edmonton. It was a great joy to every member of St. Paul's to have this Choir with them presenting Christmas Anthems and hymns. We like to think that this visit has started something—a movement of help between City, Town and Country churches—something which should not be allowed to drop. Thank you Christ Church. Any time you can come again it will be fine with St. Paul's and with St. John's, Millet. We are especially grateful to Mr. H. P. Brown for arranging this visit and to Mr. Bayzand for acting as organist for the occasion.

The annual meeting of the W.A.'s will be held early in January. We hope that much thought will be given by the members before these meetings so that right decisions may be taken, much help has been given during 1939 by the two Branches and Vicar and Vestry are grateful for this help.

The annual meetings of the church will be held as soon as possible in January. All members are asked to attend and take part in these meetings, and to make suggestions as to possible improvements for the future.

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT; ST. MARY'S,
IRMA; ST. MARGARET'S DISTRICT
BATTLE HEIGHTS

THE REV. ROLLO BOAS

From Irma comes the report of the W.A.'s annual meeting. Looking at the past year, reports from this branch show a real "budding out" of the efforts of this gathering of women. It some-

times takes a step of faith, richly rewarded, to make us realize our strength and the good-will of the people around us. This is what has happened at Irma; and with this behind the W.A. they anticipate a hopeful new year. The leadership of this organization returns to the hands of Mrs. Thurston, who is assisted by Mrs. Peterson, Sr.

The Wainwright W.A. sends in a similar report about its annual meeting, held at the home of Mrs. Shearer. The financial success of the past year was so outstanding that without any difficulty, the ladies were able to set aside a hundred dollars towards the much needed and hoped-for parish hall. The financial success of the W.A. is a very definite indication of the harmony, co-operation and good-will enjoyed in this gathering of women. For the new year, the presidency of the W.A. will be taken by Mrs. C. Alexander. Mrs. J. Taylor will assist her in this office. Mrs. F. McLeod will continue in the position of Secretary-Treasurer.

The last vestry meeting of the "Wainwright vestry was nothing short of very encouraging. The response of the past five weeks, as results of Canon Tackaberry's canvass of this parish, was reported in full. It brings nearer to us the actuality of a self-supporting parish. The rector was asked to announce that, at the annual meeting, one of the main items for consideration will be the resolution to the Synod asking them to withdraw their grant to this parish. We hope to give a full account of this step in the next issue of "The Messenger."

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. Barden on Thursday, December 7th, with seven members and five visitors present. Around \$90 was realized from the various booths at the Bazaar held on November 25th. Home-cookery, needlework, fish-pond, candy, etc., under the management of various committees proved a delightful display, and we were pleased to see so many come into tea. Thank you, one and all, who contributed in any way to make the Bazaar a success. The ladies were thankful to be able to make the final payment on the Apportionment for the year, and also contributed \$2.00 to the E.C.D. Fund. We were delighted to receive at the meeting a donation of \$5.00 from Mrs. Secord of Logan—one of our old-time friends who in earlier years was able to attend our meetings, but owing to ill-health is now unable to do so. Her faithfulness during her active years is well remembered by the old-timers and we do appreciate her continued interest in our W.A. work and were happy to know her health had improved. Among the correspondence was a letter from Mrs. Weatherill (Sr.) thanking us for sending fruit to her during her illness; also a letter from the E.D.B. of W.A. giving a very interesting account of the Quarterly Board meeting held on October 27th in Christ Church.

Junior W.A. Meetings were held on November 30th, December 9th and 16th. The Juniors served candy, etc., at the recent Bazaar and realized \$2.50 and at the last meeting handed in their Diocesan Thank-offering of 34 cents, and finally sent their hemmed scarves to Mrs. Wills for Social Welfare. We were all indeed so sorry to hear of Elaine's serious illness and do trust and pray that she has now recovered. The Juniors held their Christmas Party in the church hall

on the afternoon of December 22nd. After singing carols, etc., new Christmas games were played under the leadership of Edith, followed by a dainty lunch, after which the Superintendent presented each Junior with a small gift from the Christmas tree, also a bag containing apple, orange, nuts and candy. The party closed with the singing of another carol and all returned home happily promising to meet together again after the holidays. Our thoughts were with Cecil, Doris and other former Juniors living in other towns and dioceses and also Rev. Teape who always entertained heartily into our fun as well as our work.

Services—Church services have been held regularly. Rev. Arthur Murphy came to us for Communion on December 3rd, and Canon Tackaberry for Christmas Communion on December 24th. Thank you very much. We certainly have enjoyed your lovely addresses.

On November 26th, December 10th and December 17th Evensong was held. Prayers were led by Mr. D. G. McCarthy.

"The Glorious Song" (Cantata) will again be presented on Sunday, January 17th.

Sunday School is being held regularly and the children have attended faithfully.

Mr. J. W. Robinson was given permission to spend four days at Christmas with his family. He has again returned to Banff for treatments and we are all hoping he will soon be fully recovered in health.

Rural Deanery of Pembina

EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

The ladies of the W.A. held a social afternoon after their December meeting; and there was a large gathering of members and visitors, including Mrs. S. Rear from Macleod Valley, one of our active church workers, who was staying with Mrs. R. D. White; and Mrs. Layng, for whose partial recovery we are very thankful.

A good many of our Choir took part in the Choral Society's production of "Trial by Jury" last week. This was a great success, and is to be repeated some time later.

Sponsored by the leaders of the "Community Sunday evening," the children of Edson were given a Christmas treat yesterday.

We are all very sorry that the family at the Rectory is down with whooping cough, and only hope that the children may come through without serious trouble.

To quote from the Rev. T. J. Matthews' message to his parishioners: "Our first prayer this year must be for a successful completion of the war and for a lasting peace thereafter. Peace on earth can come only to men of good-will. Let us make this Christmas a starting point in a new and mighty effort to live in good-will one with another. The one organism which exists above all else to promote neighborliness and good living is the Church. A strong church life in any community brings a blessing to young and old. But a church is only as strong as the people who compose it. If the church is going to be strong in our community it must be strong in you."

People are becoming increasingly aware of the fact that Democracy, of which we read and hear so much from all sides, is fundamentally a spiritual problem, and a religious enterprise. To quote H. F. Cope in his 'Education for Democracy': 'The peculiar present task of religious education lies in the fact that for us at this time the only practicable life is the religious life. All other motives have proved misleading; all other methods evidently are suicidal. . . . The only possible way that all can even live today is the self-giving way, definitely adopting a program of common service and enriching efficiency, finding the self in realizing the life of all.'

THE WABAMUN MISSION

THE REV. COLIN CUTTELL

Beginning at **Tomahawk** on Christmas Eve, thanks to fine crisp weather, Christmas services have been well attended. At the midnight mass in St. Saviour's there was a full church, a good mixture of young and old, with more Orthodox present than hitherto.

Carols were sung until midnight, Miss Annie Chomicie and Master Kenneth Johnstone taking solo parts. The Eucharist followed.

Christmas Day began at **Rexboro**. It was the Mission's smallest congregation, but at any rate six families were represented, and two other families were at the Wabamun midnight service. The Church of St. Hilda and St. Aidan has an enviable record among pioneer churches of the West. Long before the present incumbent was born it stood a sentinel of God's Eternal Truth on the old trail to the Rocky Mountains. Many that built it and worshipped in it are long since dead. The church in the wildwood has that indefinable something we call "atmosphere" and a big mellow-toned bell which I hope will long continue to disturb the faithful and not-so-faithful on Sundays.

I sped away from the Church of the Northumbrian Saints to St. Matthew's, Duffield, where I found, to my comfort and joy, a full church. One car load came from Keep Hills over intolerable roads, which only shows what can be done when the Will is harnessed along with the horse-power.

On the Feast of Stephen, I set off for Park Court, celebrated there at 10 a.m. and jolted and bumped my way back to **Evansburgh** for 11.30 Communion. I have to thank my guardian angel that I didn't bump into the Lobstick River at approx. 11.25. . . . St. Paul's Church was full and patiently waiting so that you could hear a pin drop when I landed in breathless at 11.45, safe but sorry.

In the afternoon of the same day, I wandered around the **Brightwood** district, feeling somewhat detached like poor old Scrooge's spirit, but the prevalent spirit was rather that of Fezziwig's bal and I succumbed to it at the last place I called.

On St. John's Day I was away to **Keep Hills** and **Genesee**. I felt once again how tragically easily it is for old-timer church families in the countryside, (or for that matter in the city), to lose their hold on church and sacraments, very often for lack of any follow-up system. I have a register now, but I had none to start with. Keep Hills is not such a problem as Genesee, which I got to across the frozen Saskatchewan. After visiting around there, I promised to come in for an early weekday Communion in January, weather permitting.

Then on Holy Innocents Day, back to **Brightwood** or a service in the school house. It was well attended. If you don't know it, **Brightwood** is a scattered farming community 5 miles south of Entwistle. From Genesee to Brightwood is fifty miles.

The Parish Hall at Wabamun is finished, thanks to volunteer labor and generous donations of money and lumber. More about this in the next issue of Mission news!

I am working on the white calendar of mission services, and it will be in the hands of my multi-graphing friend before these notes come into print. I send our 200 of these calendars 4 times a year to all Communicants and adherents of the church.

It is one way of bringing every family in this 1,254 square miles of mission terrain within the orbit of the church's ministrations, so that none can say he is "cut off", though some of course cut themselves off of their own volition. The calendar (to compose which I endure much anguish of soul because I am no Euclid) presupposes that people in this mission will make the effort for their religion they seem able to make for everything else.

Do you go in for New Year resolutions? All of us might try in 1940 to "belong" more than we do. The idea that you can be a Christian all to yourself is still prevalent. Reading the Acts of the Apostles I do not find that there is any "private" religion. The all **belonged!** Any person who enjoys a "private" religion has to thank the church for it, anyway. The church didn't mind suffering and dying in public in days gone by to keep religion alive. You may feel unattached because you are sick or because you are buried in the bush or because you have to mind the kids. You may feel you don't really "belong" because you are miserably lazy, slack and indifferent to the claims of your church. That you can put right in 1940, God willing. But the fact remains, there are no "unattached" Christians in the New Testament, for there, we read, "They continued stedfastly in the Apostles' Doctrine, and Fellowship, and in the Breaking of the Bread, and in the Prayers."

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